



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

REESE LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

Class No.



*The edition consists of sev-
en hundred and fifty sets
all numbered*

No. 254.

The Bancroft Brothers Co.

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XI

HURONS AND QUEBEC: 1636-1637



CLEVELAND: The Burrows Brothers
Company, PUBLISHERS, MDCCCXCVIII

F1030
:7
.J4
v.11

COPYRIGHT, 1898
BY
THE BURROWS BROTHERS CO

ALL RIGHTS RESERVED

The Imperial Press, Cleveland

EDITORIAL STAFF

Editor . . .	REUBEN GOLD THWAITES
	{ FINLON ALEXANDER
	{ PERCY FAVOR BICKNELL
Translators . . .	{ WILLIAM FREDERIC GIESE
	{ CRAWFORD LINDSAY
	{ WILLIAM PRICE
	{ HIRAM ALLEN SOBER
Assistant Editor . .	EMMA HELEN BLAIR
Bibliographical Adviser	VICTOR HUGO PALTSITS

CONTENTS OF VOL. XI

PREFACE TO VOLUME XI	I
DOCUMENTS:—	
XXVII. Epistola ad R. P. Mutium Vitelleschi, Præpositum Generalem Societatis Jesu, Romæ. <i>Joannes de Brébeuf</i> ; Ihonatiria [1636, ca.]	6
XXVIII. Epistola ad R. P. Mutium Vitelleschi, Præpositum Generalem Societatis Jesu, Romæ. <i>Joannes de Brébeuf</i> ; Ihonatiria, May 20, 1637	12
XXIX. Relation de ce qui s'est passé en la Novvelle France, en l'année 1637. [First installment, consisting of Chaps. i.–ix. of Part I.] <i>Paul le Jeune</i> ; Cap Rouge, August 31, 1637	23
BIBLIOGRAPHICAL DATA: VOLUME XI	271
NOTES	275



ILLUSTRATIONS TO VOL. XI

- I. Photographic facsimile of title-page, *Le Jeune's Relation* of 1637 . . . 26
- II. Photographic facsimile of fireworks illustration, from *Le Jeune's Relation* of 1637
. *Facing* 66

PREFACE TO VOL. XI

Following is a synopsis of the documents contained in the present volume:

XXVII. Brébeuf, the superior of the Huron mission, writes a brief letter from Ihonatiria, in the Huron country, to his general at Rome, Vitelleschi, outlining the progress of the Huron mission thus far, and asking for more laborers in this great field; the prime qualifications for effective service are, unvarying gentleness, and unshaken patience. The letter is without date, but bears internal evidence of having been written in 1636.

XXVIII. This second letter of Brébeuf to the general, dated at Ihonatiria, May 20, 1637, is a similar special report upon the condition of the Huron missions. The more detailed Huron *Relation* of the year, by Le Mercier, was closed at Ihonatiria a month later (June 21), and forwarded to the Quebec superior, Le Jeune. In his letter, Brébeuf mentions two hindrances experienced in their work during the past year,—the ravages of a pestilence (apparently the smallpox) to which many Indians had succumbed, but from which the whites had fortunately recovered; and the reports, spread by their enemies, that the disease had been introduced by the French, which at first were easily believed by the credulous tribesmen. However, upon the mitigation of the

scourge, the missionaries had regained their influence, and many conversions now occur. Over two hundred have been baptized, and many of the natives are under regular instruction. A new mission station, that of the Immaculate Conception, has been erected at Ossossané (La Rochelle); and Huron boys are being sent to the seminary at Quebec. He names his five co-workers, who are studying the native language, and especially praises the aptitude of Garnier therein.

XXIX. The *Relation* of 1637 is, as usual, a composite; see, for particulars, Bibliographical Data for the present volume. Le Jeune's *Relation* proper, as superior of the Jesuit missions in New France (Part I. of the document), was closed on board the ship "Ste. Marie," at Cap Rouge; in the present volume, we give chaps. i. — ix. thereof, reserving the rest of Part I. for Vol. XII., and Part II. (the annual Huron *Relation*) for Vols. XIII., XIV. The following synopsis covers the portion published in this volume:

The superior opens his *Relation* by describing the sympathy and assistance bestowed upon the Canadian mission by its friends in Europe. The Pope has sent them plenary indulgences for certain feast days, and asks the general of the order for a *Relation* of the progress made by the mission. Montmagny, the new governor of Canada, appointed as successor to Champlain, is one of the Knights of Malta, who have consented to defend New France. Several persons are thanked with heartfelt gratitude, who have given financial aid to the mission. The superior reports that prayers innumerable are being uttered in France, for the success of the cause. Nuns are planning to come hither,—the Ursulines to teach

the Indian girls, the Hospital nuns to nurse the sick.

The writer then praises the good conduct of the French colonists, and their lively interest in the religious services held by the missionaries. A vivid and ingenuous description is given of the fireworks with which was celebrated the feast of "the glorious Patriarch, Saint Joseph,"—whereat the simple savages were filled with astonishment and delight. The new governor avails himself of this opportunity to warn the natives that "the French are more powerful than the demons, and command the fire." The peace and good order prevailing in the colony are largely ascribed to the piety and ability of the governor, who is a firm friend of the missionaries, and treats the Indians with the utmost kindness.

Le Jeune then enters upon his customary recital of the conversions and baptisms that have occurred during the year,—the latter numbering over three hundred, counting those in the Huron country. Again, too, he urges strongly the importance—not only for their conversion, but for the civilization and development of the country—of rendering the nomadic tribes stationary. He devotes much space to an account of the debates upon religious doctrines, held between the missionaries and the Indians, and the instruction which the latter thus receive. Prominent among the natives is a chief named Makheabich-tichiou, who shows many signs of conversion, and whom the missionaries hope soon to receive into the fold of the church. The other savages have at least become more friendly and attentive, though but few are willing to give up their old superstitions and customs. The Fathers find, however, great consolation and encouragement in the Indian children who

attend the mission school; "neither snow, nor wind, nor cold prevents them from coming," and they are apt and interested pupils. Much to his surprise, the superior finds that "it is incomparably easier to tame and instruct the little girls than the boys." With both, but especially with the girls, a strong incentive to progress is found in the example of the French children, who are taught in the same school, and of whom the Indian youth are fond.

The missionaries have to meet many difficulties,—the sale of liquor to the Indians, slyly practiced by certain Frenchmen; the slanders and misrepresentations of disaffected savages; the jealousy of the medicine men, with whom they are in frequent and hostile collision; and the constant rage and opposition of the devil, whose kingdom they have so resolutely invaded. But they have great faith that, in the strength of God, they will eventually overcome all these enemies, and cause New France to become a province of his kingdom.

R. G. T.

MADISON, WIS., November, 1897.

XXVII—XXVIII

TWO LETTERS BY JEAN DE BRÉBEUF, TO THE
GENERAL OF THE ORDER

XXVII.—Ihonatiria [1636, *ca.*]

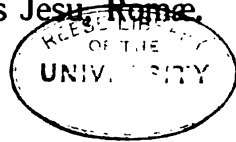
XXVIII.—Ihonatiria, May 20, 1637

SOURCE: We follow Father Martin's apographs (now in the Archives of St. Mary's College, Montreal) of the original Latin *ex MSS. Soc. Jes.*

Epistola P. Joannis de Brébeuf ad R. P. Mutium
Vitelleschi, Præpositum Generalem
Societatis Jesu Romæ.

A. R.P.

P.C.



Plane ut intelligeret V^a P. ea quæ sunt hujus sedis quam hic fiximus apud Hurones Novæ Franciæ feu Canadiæ populos, hujus et præcedentis anni relationes ad eam mittendæ fuissent; verum quia existimo [a] R. P. N. P^u curatum iri ut mittantur, dicam tantum non eniguam [*sc. exiguam*] esse spem magnæ aliquando frugis animarum in hac missione percipiend[e]. oppidatim vivunt Hurones et non palantes more ferarum aut etiam plurimorum aliorum barbarorum habent omnino viginti oppida quorum aliqua sunt fortissimis mœnibus ligneis septa. Mutant aliquando sedes nempe cum ligna ad focum non amplius suppetunt aut cum terra jamdudum culta, ægre suos fructus suos [*sc. suis*] præstat. Colunt enim agros, ex quibus colligunt triticum Indicum, fabas quas aliqui vocant Turricas [*sc. Turcicas*], cucurbitas, easque plurimas et optimas ac præterea tabacum. Universa regio aut venatione aut piscatione abundat, atque adeo habent Hurones apud se unde vitam si non laute, ut [*sc. at*] sufficienter et salubriter sustineant;

Letter of Father Jean de Brébeuf to the Very
Reverend Father Mutius Vitelleschi, General
of the Society of Jesus, at Rome.

VERY REVEREND FATHER,
The peace of Christ.

In order that Your Paternity might have full knowledge of matters pertaining to this house which we have established among the Huron peoples of New France or Canada, relations of this and the preceding years should have been sent to you; but, because I think that Our Reverend Father Provincial will see that these are sent, I will merely say that we have good hope of some day reaping a large harvest of souls at this mission. The Hurons live in towns, not wandering about after the manner of wild animals, or even like many other savages. They have in all twenty towns, some of which are enclosed by very strong wooden walls. They change their abode sometimes—certainly when there is no longer sufficient wood for their fires, or when the land, long tilled, produces scanty crops. For they cultivate the fields, from which they gather Indian corn,—the grain which some call Turkish,¹—abundance of excellent pumpkins, and also tobacco. All this region abounds in game and fish; and so the Hurons have at hand the means of supplying a living, if not luxurious, yet adequate and healthful; and they sell to others. They are not so uncivilized as not to be endowed with excellent sense and judg-

aliisq. divendant. Non sunt adeo barbari quin optimo sensu et judicio naturali pr[a]editi sint, atque adeo fere omnes. Quod spectat ad nostræ fidei mysteria quanquam illis sint auditu plane nova tamen, ea [sc. eis] non contradicunt, non irrident, [ea] non spernunt, imo potius mirantur, laudant, approbant ut [sc. at] non longe sibi anteponant. Una tantummodo omnium responsio est. talem non habemus consuetudinem, vester orbis alius est a nostro, qui Deus vestrum produxit, non nostrum, inquirunt, produxit. Denique pravæ eorum consuetudines laqueis Satanæ irretitos adhuc eos detinent. Multi sane lubentes Deum colunt quem annuntiamus, verum cum antiquarum superstitionum occasio sese denuo offert, ægre abstinent. Inter cætera quibus moventur cruciatu inferni perterientur [sc. perterrentur] et deliciis illecti paradisi oculos veritatis luci aperiunt. Abhinc 2 annis quibus huc removimus 90 et amplius baptismo abluimus. Ex his aliqui tum adulti tum pueri cœlum jam, ut credimus vel speramus, adierunt. horum precibus et exemplis plures alios pertrahendos arbitramur; aiunt enim parentes adhuc superstites nolle se pueros deserere et quo inier inieruirt [sc. illi inierint] se etiam post mortem ituros. Tres omnino patres ex Societate nostra anno præcedente hic morati sumus. hoc vero anno quinque. Magna omnium pace uti [sc. usi] sumus, sanitate vero tam integra ut pene barbaris miraculo sit, persuadent atque Deum quem colimus esse optimum qui suorum

ment; and this is true of almost all of them. As for the mysteries of our faith, although these are entirely new to their ears, they yet do not gainsay them, or mock or scorn them; nay, rather they wonder, praise, and approve, though without keeping them long before their minds. They all have but one answer—"Such is not our custom; your world is different from ours; the God who created yours," they say, "did not create ours." In short, caught in Satan's snares, their evil habits still hold them back. Many, it is true, gladly worship the God whom we preach; but when opportunity for their old superstitions again arises, they scarcely abstain therefrom. Among other things that move them, they are frightened by the torment of hell; and, enticed by the joys of paradise, they open their eyes to the light of truth. Since we came here, 2 years ago, we have baptized more than 90. Of this number, some, both adults and children, have already gone to heaven, as we believe, or at least hope. We believe that many others must be allured by the prayers and examples of these. For parents yet surviving say that they do not wish to be separated from their children, and that where these have gone, they too will go after death. Only three fathers of our Society were here last year, but this year there are five. We have enjoyed great peace with all men, and health so complete that it is almost a miracle to the savages, and convinces them that the God whom we worship, and who exercises so great care over his own, is the best—especially since hardly one of the savages escaped last year the infection of a certain plague, by which very many were destroyed. Two of the Fathers who are here, Father Antoine Daniel and

tantam curam gerat, maxime cum anno superiori nemo pene barbarorum nescio cujus contagionis afflatus effugerit, plurimique ab ea extincti sint. Duo ex Patribus qui hic sunt, Kebecum, ut puto, sunt repetituri, Pater scilicet Ant. Dœneil [*sc.* Daniel] et P. Ambr. Davost. selectos aliquot adolescentes Hurones eo deducunt ad seminarii jacienda initia. 2 aut 3 alios in eorum locum expectamus petimusq. etiam alios in annum subsequenter. Operariis enim non paucis nunc opus est non quidem ad metendum, Sed ad serendum, vel potius ad linguam ediscendam ut verbum Dei [*serere*] possint; linguam enim si non collerent [*sc.* callent] non sererent tantum abest at mittere [*sc.* ut metere] posseri[n]t. Calleo ego istam linguam suffic[i]enter. cæteri vero qui hic sunt, valde in ea proficiunt. Inter cætera ornamenta quibus fulgere debet hujus missionis operarius, mansuetudo et patientia primas partes tenere debe[n]t. et nunquam hic ager feret fructus nisi in suavitate et patientia. Neque enim violenter aut imperio unquam cogi posse sperandum est. . . . Omnes sane quotquot hic sunt enixe ad perfectionem contendunt, ego unus ut mihi videor magno meo præjudicio languor [*sc.* langueo]. . . .

La [*sc.* Ex] residentia S. Josephi apud Hurones Canadiæ populos in vico Ihonatiria.

V. P. servus humill. filiusq.
obedientiss. in X^{to}.

J. DE BREBEUF.

Father Ambroise Davost, are to go back to Kebec, I believe, and take with them some picked young men of the Hurons, to make the beginning of a seminary. We expect 2 or 3 other Fathers in their place, and request still others for the following year. For now there is need of laborers not a few—not indeed to reap, but to sow, or rather to learn the language, that the word of God may be sown. For, if they are not versed in the language, they cannot sow, much less reap. I have tolerable skill in that language, but the others who are here are very proficient therein. Among the other jewels with which the laborer in this mission ought to shine, gentleness and patience must hold the first rank; and never will this field produce fruit except through mildness and patience; for one should never expect to force it by violent and arbitrary action. All, surely, who are here are zealously striving towards perfection; I alone, as it seems to me, am feeble, to my own great disadvantage.

From the residence of St. Joseph, among the Hurons, Canadian peoples, at the village of Ihonatiria.

Your Paternity's most humble servant,
and obedient son in Christ,

J. DE BREBEUF.

Epistola P. Joannis de Brébeuf ad A. R. P. Mutium
Vitelleschi, Præpositum Generalem
Societatis Jesu, Romæ.

R. A. IN XT.
P.C.

Scripsi anno superiore ad P. V. de statu Huronum apud quos agimus, de eorum moribus et de spe inde aliquando colligendi alicujus fructus animarum. Præterea existimo ad eam missas fuisse binas relationes annorum superiorum ex quibus potuit plane cognoscere ea oïa quæ ad nos spectant sicut etiam ex illa quam nunc mittimus. Dicam igitur P: V^{re} duo hoc anno accidisse quæ aliquando [*sc.* aliquantum] cursum evangelii retardarunt. Primum fuit lues et contagio nescio qua[e] quæ abhinc octo mensibus pervasit aliquot pagos et ex qua plurimi interierunt. Ita etiam egit nobiscum divina providentia ut hujus calamitatis non immunes essemus. Imo pene a nobis incoëpit aut saltem eodem tempore nos afflixit quo barbaros afflixi[t]. Ex sex sacerdotibus qui hic agimus et quatuor domesticis qui tunc erant nobiscum, septem uno eodemq. tempore vidimus lectulo affixos et morti proximos. Eadem divina bonitas pristinam omnibus sanitatem viresque restituit in quibus etiam nunc perseverant. At nostri Hurones

Letter of Father Jean de Brébeuf to the Very
Reverend Father Mutius Vitelleschi, General
of the Society of Jesus, at Rome.

VERY REVEREND FATHER IN CHRIST,
The peace of Christ.

I wrote last year to Your Paternity regarding the condition of the Hurons, among whom we labor — of their customs, and of the prospect of reaping there, in the future, a harvest of some souls. Besides this, I think there were sent you two relations of the preceding years, from which, as from the one we now send, you can gain a clear understanding of all our affairs. I will say, therefore, to Your Paternity, that two things occurred this year, which somewhat checked the progress of the gospel. The first was a pestilence, of unknown origin, which eight months ago spread through several villages, and caused the death of many. The divine providence even so dealt with us that we should not be exempt from the calamity. In fact, it almost began with us, or at least attacked both us and the savages at the same time. Of us who labor here, — six priests, and the four lay brothers then with us, — we saw seven confined to their beds at the same time, and near unto death. The same divine goodness has restored us all to our former health and strength, in which we still continue. But our Hurons — either, still ignorant of life eternal, or still unbelievers — sought remedies for their diseases,

et [sc. aut] adhuc ignari vitæ æternæ aut adhuc infideles tam sollicite et tam anxie morborum suorum remedia huic vitæ idonea quæsierunt ut a[e]gre nobis præberent aures de æterna vita monentibus. Nemo respuisset si sanitatem polliciti fuisset, Verum nimio hujus vitæ desiderio plurimi utramq. et misere et magno nostro mærore amiserunt. Alterum impedimentum fuit quia dæmonis asserta [sc. asseclæ] sparserunt in vulgus Gallos nostros et nos nominatim causam esse illius contagionis nosque eo omnino consilio in eorum terras commigrasse ut eos neci dedere-mus, plurimaque alia ejusmodi non minus falsa de nobis disseminarunt. Ea autem omnia non solum aliquot pagos a nobis ad tempus alienarunt. sed nonnullis etiam eam mentem excitarunt ut nos de medio tollerent tanquam reipublicæ perniciosos. Verum is qui solus mortificat et vivificat, ad inferos deducere et reducere potest, ex iis periculis nos eripuit atque etiam fecit ut barbari suppliciter veniam postularent. Jam jam subsederunt omnes falsi isti rumores. Libenter audimur, ducentos et amplius hoc anno baptismo abluimus et non est pene ullus pagus qui nos ad se non invitet. Adde quod hac lue et hisce rumoribus perfectum est ut [huic] nationi melius innotesceremus, tandemque cognitum est ex nostris actionibus et rebus nos in hoc devenisse non ad emendos pelles aut mercaturam aliquam exercendam sed eo tantum fine et ut eos doceremus et Christo conciliaremus, sanitatemque mentis et deinde vitam

sufficient for this present life, with so distressful anxiety that they scarcely lent ear to us who admonished them concerning the life eternal. No one would have refused, if we had promised health. But very many, on account of their ardent desire for this life, wretchedly lost both, to our great sorrow. The second obstacle arose from the tales spread among the people by followers of the devil,—that our Frenchmen, and we in particular, were the cause of this pestilence, and that our sole purpose in coming to their country was to compass their destruction; and much else of the same sort, and equally false, did they scatter broadcast. All this, moreover, not only estranged several villages from us for a time, but also caused a determination on the part of some to remove us from their midst, as being dangerous to the common weal. But he who alone “*mortificat et vivificat, ad inferos deducere et reducere potest*,” snatched us from these dangers, and even made the savages sue for pardon in suppliant wise. Now those false reports have all finally ceased. We are gladly heard, we have baptized more than two hundred this year, and there is hardly a village that has not invited us to go to it. Besides, the result of this pestilence and of these reports has been to make us better known to this people; and at last it is understood, from our actions and from our truths [of religion], that we have not come hither to buy skins or carry on any traffic, but solely to teach them and win them to Christ, and to procure for them their souls’ health, and finally everlasting and immortal life. Furthermore, since some families, although not yet baptized, rested all their hope in the Lord, and therefore al-

æternam atque immortalem eis procuraremus. Præterea cum aliquot familia[e] quanquam nondum baptisatæ totam suam fiduciam in Domino constituerent et proinde salvæ atque incolumes pene solæ remanserint, factum inde est ut cœdant [*sc. credant*] et ardentem baptismum exposcant, quo ut speramus, potentiuntur cum satis probatæ fuerint. Vidimus etiam non obscura gratiæ præsentis indicia in pluribus quos baptismo lustravimus et jam plures ut credimus tum adulti tum parvuli jam in cœlum beati avolarunt pro suis apud Deum intercessores. Denique in spem venimus fore ut hæc lues [*sc. hac lue*] quæ adhuc sævit sedata tempestate at [*sc. et*] ad eam tranquillitatem [*reductis?*] animis quæ veritatibus fidei audiendis et percipiendis necessaria est, plurimi convertantur.

Novam sedem nunc extruimus in eo pago qui a nobis Rupella a barbaris Ossossane nominatur, ubi plurimi sunt incolæ, ubi imprimis lues desæviit et ubi semper benigne accepti, auditi et expetiti fuimus. Ea sedes Residentia Conceptionis Immaculatæ vocabitur. Præterea cogitamus vel hoc anno duos e nostris mittere ad eam Huronum nationem quæ At-tignenonghac appellatur, tum ad eos tum ad sedem ibi collocandum, si fructus alicujus spes effulgeat. Jam referunt credo de seminario Huronum Quebeci inchoato in quo quinque adolescentes hyemarunt. novos jam eo submittemus speramusq. non parum inde accessimis [*sc. accessionis*] ad Huronum gentem, nobis Christoq. devinciendum. Demum fides

most alone remained safe and unharmed, it has resulted that they believe, and eagerly ask for baptism, which, as we hope, they will receive, when they shall have been sufficiently proved. We have seen, too, no uncertain signs of present grace in many whom we have purified through baptism; and already many, both old and young, have, as we believe, soared away to heaven, blessed intercessors before God for their friends. Finally, we have come to hope that—this pestilence, which still rages, once abated in due season, and the minds of men restored to that tranquillity necessary to the hearing and understanding of the truths of the faith—very many will be converted.

We are now building a new house in this village, which we call Rupella [La Rochelle], the savages Ossossane, — a populous town, where the pestilence was especially severe, where we have always been kindly welcomed and heard, and where they long for us. This house will be called the Residence of the Immaculate Conception. We plan, too, even this year, to send two of our number to that Huron nation that is called Attignenonghac,² to establish there at first these men, and later a residence, if a prospect of some success shall appear. I believe those at Quebec report about the seminary of the Hurons begun there, in which five young men have spent the past winter. We shall now send others there, and look for no little aid from that quarter in binding the Huron people closely to us and to Christ. Thus, indeed, the faith gathers its harvest, but in toil, vigils, sorrows, and patience. Long must be the time of clearing, long the time of sowing; and

sic agit fructus suos sed in labore, vigiliis, ærumnis et patientia. Evellendum diu, serendum diu et postea metetur: Licet nunc initio flentes et gementes mittamus semina tandem aliquando venientes veniemus cum exultatione portantes manipulos nostros.

Patres cum quibus versor sunt P. Fr. Mercier, P. Pet. Pijart, P. Pet. Chastellain, P. Car. Garnier et P. Isaac Jogues. hi sunt omnino insignes operarii qui cum zelo ardente animarum orationem, et unionem cum Deo egregie conjungunt. Unoque aut altero demum anno tantos progressus fecerunt in lingua licet adhuc inculta et nondum bene ad artem reducta ut sane mirum sit, adeo pertinax est oïum eorum studium, quanquam in eo genere primus mihi fore videatur P. Car. Garnier. Quæ cum ita sint quid non bene de Domini bonitate sentientes speremus et expectemus amplam animarum messem

P. V. servus humill. et filius obedientiss. in Chr.

JOA. DE BREBEUF. J.

Ex residentia S. Josephi apud Hurones in pago Ihonatiria 20 mai 1637.

Ab eo tempore quo hæc scripta sunt nova illa residentia, quam dixi Conceptionis plane extracta est, nosque ibi cœpimus habitare eo die qui sanctis martyribus Primo et Feliciano sacer est nempe 9 Juni. [mirum?] est quanta cum pagi totius benevolentia et applausu excepti fuimus. Præterea die sacro sanctæ Trinitati sacro baptismo abluimus idque solemni ritu

afterwards comes the reaping. Although now, in the beginning, we sow the seed with tears and sighs, yet some day "venientes veniemus cum exultatione portantes manipulos nostros."

The Fathers with whom I am associated are Father François Mercier, Father Pierre Pijart, Father Pierre Chastellain, Father Charles Garnier, and Father Isaac Jogues. These are in every way extraordinary workers, who in an unusual manner combine eloquence and union with God with a burning zeal for souls. So persistent and studious are they all, that in only one or two years they have gained a truly wonderful proficiency in a language still rude and not reduced to grammatical rules; however, in this regard Father Charles Garnier ranks first, I think. Since matters stand thus, why should we not, assured of the goodness of God, look forward with hope to a bounteous harvest of souls?

Your Paternity's most humble servant and obedient son in Christ,

JEAN DE BREBEUF. J.

From the residence of St. Joseph, among the Hurons, in the village of Ihonatiria. May 20, 1637.

Since the time of writing the above, the new residence of the Conception, which I mentioned, has been finished; and we began to live there on the day sacred to the holy martyrs Primus and Felicianus—that is, June 9th. It is [wonderful] with what good will and applause of the whole village we were received. Later, on the day sacred to the holy Trinity, we purified by holy baptism, and that with solemn ceremony, a man aged fifty years, from whom we en-

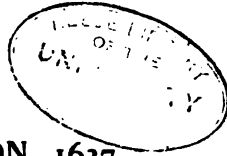
hominem quinquaginta jam annos natum ex quo venimus in spem ampliorem [*sc. amplioris*] in posterum frugem [*sc. frugis*]. nam et bene omnino instructus est et diu probatus. famam magnamque auctoritatem et existimationem [*habet*] et primus est qui sanus et adultus baptizatus fuerit. atque adeo ejus exemplo jam aliqui nos convenerunt instanter rogantes ut eos baptizaremus.

Ibidem ad R. S. Josephi 16 junii.

ertain hopes of great results in the future; for he is in all respects well instructed and long proved. He is of great repute, influence, and esteem—the first adult man baptized in health; and, indeed, through his example some have already come and urgently entreated that we should baptize them.

Also at the Residence of St. Joseph, June 16.

XXIX



LE JEUNE'S RELATION, 1637

ROUEN : JEAN LE BOULLENGER, 1638

SOURCE : We reprint from the original of the first issue (H. 67), in Lenox Library.

The document consists of two parts : Part I., by Le Jeune, as superior, consisting of the *Relation* proper, and a *Dernière Lettre*; Part II., the annual Huron *Relation*, made to Le Jeune by Le Mercier. In the present volume, we give chaps. i.-ix. of Part I.; the remainder of Part I. will occupy Vol. XII. In Vol. XIII., will appear the greater portion of Part II., the document being completed in Vol. XIV.



RELATION

DE CE QVI S'EST PASSE
EN LA
NOVVELLE FRANCE
EN L'ANNEE 1637.

Enuoyée au
R. PERE PROVINCIAL
de la Compagnie de IESVS
en la Prouince de France.

*Par le P. Paul le Jeune de la mesme Compagnie,
Superieur de la Residence de Kebec.*



A ROVEN,

Chez JEAN LE BOVLLENGER, près le
College des PP. Iesuites.

M. DC. XXXVIII.

AVEC PRIVILEGE DE ROY.

RELATION

OF WHAT OCCURRED

IN

NEW FRANCE

IN THE YEAR 1637.

Sent to the
REVEREND FATHER PROVINCIAL
of the Society of JESUS
in the Province of France.

*By Father Paul le Jeune of the same Society,
Superior of the Residence of Kebec.*

ROUEN,

JEAN LE BOULLENGER, near the
College of the Jesuit Fathers.

M. DC. XXXVIII.

BY ROYAL LICENSE.

Extraict du Priuilege du Roy.

PAR Grace & Priuilege du Roy il est permis à Iean le Boullenger, Marchand Libraire, & Imprimeur à Rotien, d'imprimer ou faire imprimer & expoſer en vente, vn Liure intitulé, *Relation de ce qui s'eſt paſſé en la Nouuelle France en l'année mil fix cens trente-ſept. Enuoyée au R. P. Prouincial de la Compagnie de IESVS en la Prouince de France. Par le Pere Paul le Jeune de la meſme Compagnie, Superieur de la Reſidence de Kebec*: & ce, pendant le temps & eſpace de ſept années conſecutiues. Auec deſenſes à tous Libraires & Imprimeurs d'imprimer, ou faire imprimer ledit Liure, ſous pretexte de deſguiſement, ou changement qu'ils y pourroient faire, à peine de confiscation, des exemplaires qui ſeront trouuez, & de ſept cens liures d'amende, ainſi qu'il eſt porté par le Priuilege. Donnée à Paris, le 5. de Feurier 1638.

Par le Roy en ſon Conſeil,

PETIT.

Extract from the Royal License.

BY the Grace and Prerogative of the King, permission is granted to Jean le Boulenger, Bookseller and Printer at Rouen, to print or to have printed and exposed for sale, a Book entitled, *Relation de ce qui s'est passé en la Nouvelle France en l'année mil six cens trente-sept. Envoyée au R. P. Provincial de la Compagnie de JESUS en la Province de France. Par le Pere Paul le Jeune de la mesme Compagnie, Superieur de la Residence de Kebec:* and this during the time and space of seven consecutive years. Prohibiting all Booksellers and Printers to print or to have printed the said Book, under pretext of disguise or change they may make therein, on penalty of confiscation of the copies that shall be found, and of seven hundred livres fine, as provided by the License. Given at Paris the 5th day of February, 1638.

By the King in Council,

PETIT.

Approbation.

IE ESTIENNE BINET Prouincial de la Compagnie de IESVS en la Prouince de France. Suiuant le Priuilege qui nous a esté octroyé par les Roys Tres-Chrestiens Henry III. le 10. May 1583. Henry IV. le 10. Decembre 1605. & Louys XIII. à present regnant, le 14. Feurier 1612. par lequel il est defendu à tous Libraires de n'imprimer aucun Liure de ceux qui font composez par quelqu'un de nostre dite Compagnie, sans permission des Superieurs d'icelle. Permetts à Iean le Boullenger Marchand Libraire & Imprimeur en la ville de Roüen, de pouuoir imprimer pour dix ans le *Relation de ce qui s'est passé en la nouvelle Frâce, en l'année 1637.* qui m'a esté enuoyée par le Pere P. le Jeune de nostre mesme Compagnie, Superieur de la Residence de Kebec. En foy dequoy i'ay signé la presente à Paris ce 22. Ianuier 1638.

Signé,

E. BINET.

Approbation.

I, ESTIENNE BINET, Provincial of the Society of JESUS in the Province of France, in accordance with the License which has been granted us by the Most Christian Kings, Henry III. May 10th 1583, Henry IV. December 10th 1605, and Louys XIII. now reigning, February 14th 1612, by which all Booksellers are prohibited from printing any Book of those composed by one of our said Society, without permission of the Superiors thereof; I permit Jean le Boullenger, Bookseller and Printer in the city of Rouen, to print for ten years the *Relation de ce qui s'est passé en la nouvelle France, en l'année 1637*, which has been sent me by Father Paul le Jeune of our same Society, Superior of the Residence of Kebec. In testimony whereof, I have signed the present at Paris this 22nd of January, 1638.

Signed,

E. BINET.

Table des Chapitres de la Relation de Canadas.

CHAP. I. <i>Des secours que l'ancienne France donne à la nouvelle.</i>	page.	1
Chap. II. <i>Des bons deportemens de nos François.</i>	pag. 13 [i.e., 14]	
Chap. III. <i>Des Sauvages qui ont reçu le baptême.</i>	pag.	26
Chap. IIII. <i>De l'instruction d'un Capitaine Sauvage.</i>	pag.	72
Chap. V. <i>De quelques bons sentimens que Dieu donnoit à ce Capitaine.</i>	pag.	85
Chap. VI. <i>Ce qu'on à fait pour l'instruction des autres Sauvages.</i>	pag.	97
Chap. VII. <i>De l'instruction des petits Sauvages.</i>	p.	121
Chap. VIII. <i>De quelques prises ou contrarietez que nous auons eu avec les Sauvages.</i>	pag.	132
Chap. IX. <i>Quelques entretiens avec le forcier susdit.</i>	pag.	149
Chap. X. <i>Des Sorciers, & s'ils ont communication avec le diable.</i>	pag.	154
Chap. XI. <i>De leurs coustumes, & de leur croiance.</i>		168 [i.e., 167]
Chap. XII. <i>Du Seminaire des Hurons.</i>	pag.	177
Chap. XIII. <i>De l'Ordre qu'on garde au Seminaire & de quelques particularitez des Semin.</i>	pag.	191
Chap. XIV. <i>De l'estat du Seminaire à la venue des Hurons leurs compatriotes</i>	pag. 210 [i.e., 206]	

Table of Chapters of the Relation of Canadas.

CHAP. I. <i>Of the assistance which old France gives to the new.</i>	page	1
Chap. II. <i>Of the good conduct of our French.</i>	page 13 [i.e., 14]	
Chap. III. <i>Of the Savages who have received baptism.</i>	page	26
Chap. IIII. <i>Of the instruction of a Savage Captain.</i>	page	72
Chap. V. <i>Of some good sentiments that God gave this Captain.</i>	page	85
Chap. VI. <i>What has been done for the instruction of other Savages.</i>	page	97
Chap. VII. <i>Of the instruction of the little Savages.</i>	page	121
Chap. VIII. <i>Of some disputes or difficulties we have had with the Savages.</i>	page	132
Chap. IX. <i>Some interviews with the aforesaid sorcerer.</i>	page	149
Chap. X. <i>Of the Sorcerers, and whether they have communication with the devil.</i>	page	154
Chap. XI. <i>Of their customs and their belief.</i>	168 [i.e., 167]	
Chap. XII. <i>Of the Seminary of the Hurons.</i>	page	177
Chap. XIII. <i>Of the Order observed in the Seminary, and some particulars relating to the Seminarists.</i>	page	191
Chap. XIV. <i>Of the condition of the Seminary at the coming of the Hurons, their countrymen.</i>	page 210 [i.e., 206]	

<i>Instruction pour les Peres de nostre Compagnie qui seront enuoiez aux Hurons</i>	<i>pag. 237 [i.e., 228]</i>
<i>Chap. XV. Iournal contenant diuerfes choses, qui n'ont peu estre mises sous les chap. prece- dens.</i>	<i>237 [i.e., 233]</i>
<i>Derniere lettre du R. P. P. le Jeune, au R. P. Prou.</i>	<i>319 [i.e., 310]</i>

*Instructions for the Fathers of our Society who shall
be sent to the Hurons. . . page 237 [i.e., 228]*

*Chap. XV. A Journal containing divers things
which could not be placed in the preceding chap-
ters. 237 [i.e., 233]*

*Last letter of the Reverend Father Paul le Jeune
to the Reverend Father Provincial. 319 [i.e., 310]*

Table des Chapitres de la Relation des Hurons.

CHAP. I. <i>Recit des choses plus memorables qui sont passées depuis le mois de Juillet iusques au mois de Septembre, dressé en forme de Journal.</i>	pag. 2 [i.e., 1]
Chap. II. <i>Les excessiues cruautés des hommes, & les grandes misericordes de Dieu sur la personne d'un prisonnier de guerre Iroquois de Nation.</i>	22
Chap. III. <i>Suite du Journal où principalement est déclarée la maladie dont à esté affligée nostre petite maison, & du bon succes qu'elle à eu.</i>	pag. 56
Chap. IIII. <i>Le secours que nous auons rendu aux malades de nostre bourgade, &c.</i>	pag. 76
Chap. V. <i>Ossossané affligé de contagion; diuerfes courses que nous y auons fait au temps le plus fascheux de l'Hyuer, &c.</i>	pag. 97
Chap. VI. <i>De la Residence de la Conception de nostre Dame aux bourg[a]de d'Ossossané.</i>	pag. 218
Chap. VII. <i>La Conuerfion de Tsiouendaentaha premier Sauuage adulte baptisé.</i>	pag. 232

Table of Chapters of the Relation of the Hurons.

CHAP. I. <i>A recital of the more memorable events which occurred from the month of July to the month of September, arranged in the form of a Journal.</i>	page 2 [i.e., 1]
Chap. II. <i>The excessive cruelty of men, and the great mercy of God, upon the person of a prisoner of war from the Iroquois Nation.</i>	22
Chap. III. <i>Continuation of the Journal, wherein is chiefly related the malady with which our little household has been afflicted; and the fortunate outcome thereof.</i>	page 56
Chap. IIII. <i>The help we have given to the sick of our village, etc.</i>	page 76
Chap. V. <i>Ossossané afflicted with a contagious disease; various journeys that we made there in the most disagreeable Winter weather, etc.</i>	page 97
Chap. VI. <i>Of the Residence of the Conception of nostre Dame, at the hamlet of Ossossané.</i>	page 218
Chap. VII. <i>The Conversion of Tsiouendaentaha, the first adult Savage baptized.</i>	page 232

MON R. PERE,

Prenant la plume en main pour donner commencement à la Relation de ce qui s'est passé cette année en quelques endroits, où nostre Cōpagnie fait sa demeure en la nouvelle France, mon esprit s'est quasi trouué sans pensées, sinon bien confuses. Je me suis veu saisi d'un estonnement, qui ne laissoit à mon ame qu'autant de forces qu'il en falloit pour ietter les yeux sur la grandeur de Dieu, & pour adorer sa conduite. Puis reuenant à moy-mesme, ie ruminois les differētes nouuelles qu'on m'escriuoit de vostre Europe, & de quelques endroits de nostre Amerique. j'apprenois par les yeux, & par les oreilles, comme la France estoit en feu pour nous, & les païs plus hauts des Sauvages n'estoient que glaces. Je lisois d'une part que les grands de la terre nous donnoient leur cœur pour le Ciel, & que les petits du monde (c'est ainsi que j'appelle ceux qui ne connoissent pas Dieu) nous auoient en horreur.

J'entendois mille applaudissemens du costé de nostre Orient, & des côtrées que nous auons quasi à l'Occident, il ne venoit que des iniures; si bien que nous estions a mesme temps couuerts de gloire & d'opprobres. On m'escriuoit de vostre France que nous prissions courage, que Dieu estoit pour nous, puis qu'il nous donnoit les affections de ses amis, qu'une infinité d'ames saintes benissoient nos petits trauaux, & l'on me mandoit du fond de nostre Barbarie, qu'il n'arriuoit là aucun malheur, ny pluie, ny cōtagiō, ny fecheresse, que ces infideles n'imputassēt


MY REVEREND FATHER,

When I took my pen in hand to begin the Relation of what occurred this year in some places in new France where our Society makes its dwelling, my mind was almost void of ideas, if not quite bewildered. I found myself overcome by a feeling of wonder which left my soul only the strength necessary to cast my eyes upon the greatness of God, and to adore his guidance. Then, recovering myself, I reflected upon the various tidings written to me from your Europe, and from some parts of our America. I learned through my eyes and my ears how France was on fire for us, and how the upper countries of the Savages were nothing but ice. I read on one side that the great of the earth were giving us their hearts for Heaven, and that the small of the world (thus I call those who know not God) held us in abhorrence.

I heard a thousand plaudits from our lands to the East, and from the countries that we possess almost to the West came only insults; so that we were at the same time covered with glory and with opprobrium. They wrote me from your France that we should take courage, that God was for us, since he granted us the affections of his friends; that an infinite number of saintly souls were blessing our insignificant labors; and the intelligence came to me from the remoter parts of this, our Land of Barbarism, that no misfortunes, neither rain, nor pestilence, nor drought, happened there, that those unbelievers did not impute to all the French, and to us most

à tous nos François, & à nous tres-particulièrement. On me crioit de loin ces paroles; Que craignez vous? vous auez le cœur trop ferré, la main de Dieu est elle racourcie? demandez des Peres, & des hommes pour ietter le feu par tout, & d'autres me difoient comme à l'oreille, vous marchez à grand pas, vous estes desia chargez de monde par dessus vos forces, ne demandez pas selon les besoins de ces contrées, mais selon vostre puissance. Vous entrez dans vn excez qui fera souffrir d'excellens hommes, si on se lasse de vous secourir. Le païs n'est pas encor en estat de nourrir, & François & Sauvages tout ensemble, si les vaisseaux vous manquent, il faudra demeurer dans la confusion. Je cognoissois par vn grand nombre de lettres, que des personnes de condition tres-releuée & d'une vertu tres-insigne, combattoient pour nous au ciel & en la terre, & l'on me faisoit voir sur vn bout d'escorce ou de papier, que les Demons estoient deschaînez, s'opposans puissamment à nos desseins. Bref nous nous voïons dans la vie & dans la mort. L'ancienne France nous fouhaittoit des siecles, & une partie de la Nouvelle ne nous pouvoit quasi supporter vn moment. En vn mot on nous prenoit pour des Anges, & pour des Diables tout ensemble. Voila les nouvelles que j'ay appris à la veüe des vaisseaux venus de France, & des canots d'escorce arriuez des Algonquins & des Hurons. Roulant tout cela dans mes pensées, ie me suis trouué (comme j'ay desia dit) dans vn estonnement de la grandeur de Dieu. Car ie puis dire avec verité, que ces nouvelles plaines d'horreur, apportées d'un païs Barbare, ne m'ont pas moins resiouy que les douces faueurs dont nous a benit le ciel de la France.

especially. From afar I heard this cry: "What do you fear? Your heart is too much oppressed; is the arm of God shortened? Ask for Fathers and for men to scatter the fire everywhere." And others said to me, confidentially, as it were, "You are making great strides, you are already burdened with people beyond your strength; do not ask according to the needs of these countries, but according to your own ability. You are going into extravagances which will make excellent men suffer, if succor should fail you; the country is not yet in a condition to sustain both French and Savages at the same time, and if the ships should not come, you must needs be embarrassed." I learned through a great many letters that people of high rank and most signal virtue were contending for us in heaven and upon the earth; and it was made evident to me, on a bit of bark or paper, that the Demons were let loose and were powerfully opposing our plans. In short, we find ourselves in life and in death. Old France desired us for centuries, and part of the New could scarcely endure us for a moment. In a word, we were at the same time taken for Angels and for Devils. Such were the news I received on the arrival of the ships from France, and the bark canoes from the Algonquins and Hurons. Turning it all over in my mind, I found myself (as I have already said) amazed at the greatness of God. For I can say with truth that this shocking news brought from a Barbarous land has not pleased me less than the gentle favors with which the skies of France have blessed us. It is a sign that the Demons have been powerfully attacked, since they put themselves vigorously on the defensive. The enemy who does not give battle is dan-



C'est vne marque que les Demons font puiffamment attaquez, puis qu'ils se mettent puiffamment en deffence. L'ennemi qui ne rend point de combat est dangereux; car il ne perd point fes forces; plus la bataille est fanglante, plus noble en est la victoire, & plus glorieux le triomphe. Plus cette Eglise naiffante a de rapport avec la primitiue, plus nous donne elle d'esperance de luy voir porter des fleurs & des fruicts dignes du Paradis. Mais reiettons ce discours au chapitre quatorziefme, & à la Relatiõ, que l'on m'enuoie des Hurons. Parlons de nostre Colonie Françoisë, & des Sauuages errans, lesquels feront d'autant plus tardifs à embrasser nostre foy, que moins ils nous font de refiftance. Mais en fin les vns & les autres font à Dieu; fa bonté leur defillera les yeux quand il luy plaira. Cette taie qui leur couure la veuë femble deuenir plus mince; nous la verrons tomber quelque iour avec ioie & benediction. Ainfi
foit-il.

gerous, for he does not weaken his strength; the bloodier a battle is, the nobler the victory and the more glorious the triumph. The more this infant Church has in common with the primitive one, the greater hope it gives us of seeing it produce flowers and fruits worthy of Paradise. But let us defer this discussion to the fourteenth chapter, and to the Relation which has been sent me from the Hurons. Let us speak of our French Colony, and of the wandering Savages, who will be all the slower to embrace our faith the less resistance they make to us. But after all, both the former and the latter belong to God; when it shall please him, his goodness will unseal their eyes. This film which covers their sight seems to be growing thinner; some day we shall see it fall, with joy and with benediction. So be it.

[1] Relation de ce qvi s'est passé en la nouuelle France, en l'année mil six cens trente sept.

CHAPITRE I.

DES SECOURS QUE L'ANCIENNE FRANCE DONNE À LA NOUUELLE.

IE croyois auoir parlé si amplement l'année passée, des sentimens d'affection qu'ont plusieurs personnes de merite, pour la nouuelle France, que ie ne pourrois plus rien escrire sur ce fujet, sans vfer de redites: mais l'amour qu'on porte au salut de nos pauvres Sauuages se va dilatant avec des accroiffemens si notables, que nous ferions condamnez d'ingratitude deuant Dieu & les hommes, si nous n'en beniffions [2] le ciel, & n'en rendions quelque tesmoignage à la terre. Je ne veux pas reïterer ce que i'ay dit des affections de nostre grand Roy, des soins de Monseigneur le Cardinal, des grandes despenfes de Messieurs les Affociez & Directeurs, lesquels me tesmoignent n'auoir receu aucune lettre particuliere de ma part au retour de la flotte, ce qui ne les a pas empesché de m'honorer d'un grand tesmoignage de leur affection: mais ie les supplie tres-humblement de croire que ie leur auois rendu ce deuoir, comme aussi à quantité de personnes tres-honorables, qui n'ont receu aucune de mes nouuelles, ie ne sçay par quel fort mes lettres ne leur ont esté renduës. Au reste

[1] Relation of what occurred in new France in
the year one thousand six hundred
and thirty-seven.

CHAPTER I.

OF THE ASSISTANCE WHICH OLD FRANCE GIVES TO
THE NEW.

I THOUGHT I was speaking so fully last year on the sentiments of affection for new France, entertained by many persons of merit, that I could write nothing more upon this subject without repetition. But the interest that is felt in the salvation of our poor Savages continues to extend, with so remarkable a growth that we would be condemned for ingratitude before God and men if we did not bless [2] heaven therefor, and bear witness thereof to the earth. I will not repeat what I have said of the kind interest of our great King, of the attentions of Monseigneur the Cardinal, of the great outlays of Messieurs the Associates and Directors, who assure me that they did not receive any special letter from me on the return of the fleet, which has not prevented them from honoring me with strong evidence of their affection; but I beg them very humbly to believe that I did perform this duty towards them, as well as towards a number of very honorable personages who have received no news from me; I do not know by what fate my letters were not delivered to them.

ces Messieurs me parlent en des termes, dignes d'estre mis au iour, apres m'auoir declaré le desir qu'ils ont d'amplifier le Royaume de Iesus-Christ. Voicy comme ils poursuient :

*Nous auons appris, & tenons pour regle certaine, que pour former le corps d'une bonne Colonie, il faut commencer par la Religion, elle est en l'estat comme le cœur en la composition de l'homme, la premiere & viuifiante partie, c'est sur elle que les fondateurs des grandes Republiques ont ietté le plan de leurs edifices: qui ne dureroient pas s'ils auoient vn autre fondement: ainsi nous protestons [3] qu'elle sera tousiours precieusement traittée, & qu'en toutes rencontres nous la ferons presider en la nouvelle France. Mon cœur tient vn long discours, lisant ces paroles, auxquelles ma bouche ne donnera pour responce que ces deux mots. *Fiat, fiat, in nomine Domini.* Daudid voulant bastir la maison de Dieu, establit puissamment la sienne.*

L'affection qu'on porte à nostre Colonie, & à nos pauvres Sauuages, n'est point bornée par les Alpes. Sa Sainteté nous voulant combler de ses benedictions, nous a fait expedier cette année des Indulgences plenières pour les iours de la Conception de la saincte Vierge, & de nostre glorieux patron, & protecteur saint Ioseph. De plus il a desiré de nostre R. Pere General vne briefue Relation de tout ce qui se fait icy pour la gloire de nostre Seigneur, pour nous accorder les graces & les faueurs necessaires pour le bien de cette Eglise naissante.

Le grand Maistre de Malte, homme plein de courage, de sagesse & de vertu, se plaist, à ce qu'on me fait entendre, dans les discours qu'on luy fait de la nouvelle France. Sa Majesté tres-Chrestienne, [4]

Moreover, these Gentlemen speak to me in terms which should be made public, after having declared the desire they had of extending the Kingdom of Jesus Christ. Here is the way they continue:

We have learned, and hold it to be a safe rule, that, in order to form the body of a good Colony, it is necessary to begin with Religion. It is to the state what the heart is to the organism of a man, the chief and vitalizing part. It is upon this that the founders of great Republics have based the plans of their edifices, which would not endure if they had other foundations. Therefore, we declare [3] that it shall always be treated as something precious, and that on all occasions we will give it precedence in new France. My heart utters a long discourse in reading these words, to which my mouth will give no other answer than these two words, *Fiat, fiat, in nomine Domini!* David, wishing to build the house of God, effectively established his own.

The interest felt in our Colony and in our poor Savages, is not bounded by the Alps. His Holiness, wishing to crown us with his blessings, has had sent to us this year plenary Indulgences for the days of the Conception of the blessed Virgin, and of our glorious patron and protector, saint Joseph. Furthermore, he has requested from our Reverend Father General a brief Relation of all that is done here for the glory of our Lord, in order to grant us the graces and favors necessary for the welfare of this infant Church.

The grand Master of Malta, a man full of courage, of wisdom, and of virtue, is pleased, as I have been informed, with the reports made to him concerning new France. His most Christian Majesty, [4] Monseigneur the Cardinal, and Messieurs the Directors

Monfeigneur le Cardinal, & Meffieurs les Directeurs & Affociez, nous ont donné pour Gouverneur l'un de fes Cheualiers, que ie nommeroïſ volontiers, avec le reſpect que ie dois à tous ces braues foldats de Ieſus-Chriſt, l'honneur de Malte, & le bonheur de noſtre Colonie. Monſieur ſon Lieu[te]nant qui porte cette meſme croix honorable, marche ſi parfaitement ſur ſes briſées, que nous auons tous fuiet de recognoiſtre les grandes obligations que nous auons à cette ſaincte milice, inceſſamment armée pour la gloire du nom Chreſtien.

Si i'oſois violer le ſecret, ie mettrois icy les noms de quãtité de perſonnes, tres releuées en hõneur, en vertu, en merites, dõt le cœur & les mains combattent avec nous au ciel, & en la terre. L'un d'eux voyant qu'on diſpoſoit vn Hoſpital, pour les pauvres Sauuages, iette les fondemens d'un Seminaire de petites filles. Ie ne ſcay où vont mes penſées quand i'eſcry cecy. Ie veux parler, & on me condamne au ſilence; ie veux rendre des actions de graces en faueur de ces pauvres petites creatures, & on me commande d'eſtre ingrat.

D'autres ſe vont diſpoſans de ietter les fondemens d'un Seminaire de Montagnets [5] d'Algonquins & de Hurons. Vn grand cœur bien cogneu de Dieu, & fort peu des hommes, a deſia ietté quelques pieces de ce noble edifice. Voila, dit vn autre, pour nourrir trois Peres, ou trois enfans Hurons, & avec ces trois paroles, fait vne action de ſa droite, que ſa gauche ignore. Tout cela & pluſieurs autres choſes me ſont dites à l'oreille, avec defence d'obeyr à ces paroles du fils de Dieu. *Quod in aure auditis prædicate ſuper tecta*: Preſchez publiquement ce que vous

and Associates, have given us as Governor one of his Chevaliers, whom I would willingly call, with due respect to all those brave soldiers of Jesus Christ, the honor of Malta and the good fortune of our Colony. Monsieur his Lieutenant, who wears this same honorable cross, walks so strictly in his footsteps, that we all have reason to acknowledge our great obligations to this holy soldiery, constantly armed for the glory of the Christian name.³

If I dared to violate the secret, I would place here the names of a number of persons, very high in honor, in virtue, in merit, whose hearts and hands contend along with us, in heaven and upon earth. One of them, seeing that a Hospital was being provided for the poor Savages, lays the foundations of a Seminary for little girls.⁴ I know not whither my thoughts carry me when I write this. I desire to speak and am condemned to silence; I wish to render some acts of thanksgiving in behalf of these poor little creatures, and I am commanded to be ungrateful.

Others manifest a disposition to lay the foundations of a Seminary for Montagnets, [5] Algonquins, and Hurons.⁵ One great heart, well known to God, but very little to men, has already laid a few stones of this noble edifice. "This," says another, "is to maintain three Fathers, or three Huron children," and with these three words he doeth an act with his right hand which his left hand knoweth not. All this and many other things are whispered in my ears with an injunction against obeying these words of the son of God, *Quod in aure auditis prædicate super tecta*, preach in public what you shall have heard in secret. The secrets of Kings should be held as secrets; but to hide from men the knowledge of the

aurez entendu en secret. Les secrets des Rois doivent estre des secrets, mais desrober aux hommes la cognoissance des bontez de Dieu dans le cœur des hommes, c'est vne espece d'iniustice, dans laquelle on me fait tomber. Il est vray que si on met des sceaux sur nos bouches, qu'on n'en sçauroit poser dessus nos cœurs; si l'on nous rends muets deuant les hommes, on ne sçauroit nous desrober la parole deuant Dieu: nous le benirons donc dans les temps, & dans l'eternité, & nous procurerons qu'il soit beny à iamais au ciel & en la terre, en action de grace de toutes les faueurs que ses amis departent, soit à nostre Colonie, soit à nos Sauuages, soit à nous autres. Le temps viendra, [6] il n'est pas loing, car la vie est courte, que toutes choses se verront en leur iour, & que les ames iadis barbares, maintenant lauées dans le sang de l'agneau, donneront mille benedictions à ceux qui les ont tiré de l'abyfme, soit par leurs prieres, soit par leurs liberalitez, soit par leurs trauaux. O que l'eternité est longue! quand on n'auroit mis qu'une seule ame dans le ciel, qu'elles actions de graces ne rendra point cette espouse de Iesus-Christ, dans l'estenduë de tous les siècles, à ceux qui auront cooperé à son salut? elle verra le bon-heur dont elle iouyra, & le mal-heur qu'elle a euté; elle conuerfera au delà des temps, dans vne priuauté, & dans vne amitié tres-parfaicte, avec ceux qui auront diuertí son mal-heur, & procuré son bon-heur. Dieu! qui peut conceuoir les sentimens qu'elle aura pour eux? mon cœur est liquefié quand ie pense aux ames que ie voy partir de ce monde, encores toutes rouges du sang de Iesus-Christ. Helas! quels doux regards elles iettent sur la Diuinité! quelles

goodness of God in the hearts of men, is a species of injustice into which I am pushed. To be sure, if seals are placed upon our lips they cannot be placed upon our hearts; if we are rendered mute before men, we cannot be forbidden to speak in the presence of God. We will bless him, then, in time and in eternity; and we will procure for him blessings forever, in heaven and upon earth, in thanksgiving for all the favors his friends bestow either upon our Colony, or our Savages, or ourselves. The time will come,—[6] it is not far distant, for life is short,—when all things will be seen in their true light, and when souls once barbarous, now washed in the blood of the lamb, will bestow a thousand benedictions upon those who have drawn them from the abyss, either through their prayers, or their liberality, or their works. Oh how long is eternity! If only one single soul were placed in heaven, what acts of thanksgiving will not this spouse of Jesus Christ in the lapse of endless ages, render to those who shall have been instrumental in her salvation! She will see the felicity she will enjoy and the unhappiness she has escaped; she will commune on the other side of time in a familiar and perfect friendship, with those who shall have averted her unhappiness and procured her blessedness. God! who can conceive the sentiments she will feel for them! My heart melts when I think of the souls I see leaving this world, still red with the blood of Jesus Christ. Ah! what gentle looks they cast upon the Divinity! What thoughts and what love have they for those, who, near or far, have extended to them a hand to place them in the bosom of glory.

[7] But I could not omit, without some sort of crime,

penfées, & quel amour ont elles pour ceux qui de prés, ou de loing, leur ont presté la main, pour les loger dans le fein de la gloire.

[7] Mais ie ne sçaurois obmettre sans quelque espece de crime, que la Reine aussi hautement releuée par ses vertus, que par les degrez de son throsne, n'est point tellement esblouye par les brillans de sa couronne, qu'elle ne iette par fois quelque regards vers sa nouvelle France. Je l'ay appris par les lettres de la mere Magdalene de saint Ioseph Carmelite, du grand Couuent des faux-bourgs saint Iacques. Cette bonne ame me tesmoigne aussi que Madame la Princeesse a de l'affection pour nos desseins, aussi bien que Monseigneur le Duc d'Anguien son fils. Voicy ses paroles.

Iusques icy il y a vne grande benediction sur ces pauvres petites (elle parle des petites filles Sauvages, que nous auons enuoyé en France,) & la main de Dieu se voit manifestement dans l'affection que tout le monde leur porte, & mesme Madame la Princeesse qui dit qu'elle prendra celle qui nous reste, quand elle aura quatorze ou quinze ans. C'est vn grand bien, car vne bonne & vertueuse Princeesse comme elle est, peut beaucoup faire. Oferoy-ie bien dire vn petit mot en faueur de cette nouvelle Chrestienne. Si on luy vouloit donner son mariage, quand elle fera dans l'aage nubile, & puis la faire repasser en ces [8] contrées, ie croy qu'on feroit beaucoup pour la gloire de nostre Seigneur: pource qu'une petite fille Sauvage estant icy à son aise mariée à quelque François, ou Sauvage Chrestien, feroit vne puissante chaisne pour arrester quelques vnes de ses compatriotes errantes, c'est où il faut viser, si on veut puissamment fecourir cette nation. Je me promets

that the Queen, elevated as high by her virtues as by the steps of her throne, is not so dazzled by the splendors of her crown, that she does not sometimes cast her regards upon her new France. I have learned this through the letters of mother Magdalene of saint Joseph Carmelite, of the great Convent of the faubourg saint Jacques. This good soul also testifies to me that Madame the Princess is interested in our plans as well as Monseigneur the Duke d'Anguien, her son.⁶ Here are her words:

Thus far great blessings have been showered upon these poor little ones (she is speaking of the little Savage girls, whom we have sent to France) *and the hand of God is plainly manifested in the affection that every one shows for them; and even Madame the Princess says she will take the one who remains to us, when she is fourteen or fifteen years old. This is a great blessing, for a good and virtuous Princess, as she is, can do much.* Dare I say one little word in favor of this new Christian? If some one would give her a dowry, when she is of marriageable age, and then send her back to these [8] countries, I believe that much would be accomplished for the glory of our Lord. For a little Savage girl comfortably settled here, and married to some Frenchman or Christian Savage, would be a powerful check upon some of her wandering countrymen. This is the point to be aimed at, if this nation is to be effectually succored. I depend greatly upon the goodness of our Lord, that he will open the hands of some of his friends to bring about the marriage of another one, whom we have here in the home of one of our Frenchmen, who is now rearing and supporting her. Seeing her grow taller every day, not long ago I asked our Fathers who are here what help we

bien de la bonté de nostre Seigneur, qu'il fera ouvrir les mains de quelques vns de ses amis pour en marier vne autre que nous auons icy, en la maison de l'un de nos François, qui la nourrit & entretient maintenant. Comme ie la voy grandir tous les iours, ie demanday n'a pas long-temps à nos Peres qui font icy, quel secours nous luy pourrions donner en cas qu'elle se mariaſt. Je propoſois de luy faire baſtir vne petite maison, & luy faire defricher quelques terres, & la nourrir iuſques à ce qu'elle euſt dequoy ſuffiſamment, cela fut trouué grand dans nos grandes difficultez: car en verité les premiers commencemens ſont remplis de tres-grandes deſpences, neantmoins apres auoir recommandé l'affaire à Dieu, voicy ce que m'en reſcriuit le R. Pere Charles l'Allemant Superieur de la reſidence de nostre Dame des Anges. *J'ay penſé à ce que [9] voſtre Reuerence nous dit l'autre iour du mariage d'Amiskoueian, c'eſt le nom de cette fille, qui n'eſt pas encore baptiſée, ſi celuy qui la veut eſpouſer eſt un homme craignant Dieu, faisons un effort, que ſçauons nous ſi Dieu ne veut point entrer par cette porte ? ie m'en remets neantmoins à voſtre Reuerence. Dieu fera tout en ſon temps, il ſçaura ſi bien meſnager cét effort, qu'il ne diſloquera point nos bras, leſquels n'ont point d'autre appuy, qu'en ſa puiffance.*

Encor que ie fois deſſa bien auant dans la longueur, ſi faut-il que ie rende mille & mille actions de graces à Madame de Comballet. Je ferois pluſtoſt un chapitre à part, que de m'oublier d'un cœur qui n'a point d'autre excez que dans l'amour de ſon Dieu, où on ne peut trouuer d'excez. Cette Dame eſt dotée d'un grand eſprit, elle regarde dans l'éternité les biens qu'elle fait dans les temps, mais ſi ſes yeux

could give her in case she should marry. I proposed to have a little house built and some land cleared for her, and to support her until she should have enough for herself. This was thought a great undertaking in our straitened circumstances; for in truth first beginnings are fraught with great outlays. Nevertheless, after having recommended the matter to God, here is what the Reverend Father Charles l'Allemand, Superior of the residence of nostre Dame des Anges, wrote me in regard to it: *I have thought over what [9] your Reverence said to us the other day about the marriage of Amiskoueian (this is the name of the girl who is not yet baptized); if he who wishes to marry her is a God-fearing man, let us make an effort; how do we know that God will not enter by this door? I leave the matter, however, to your Reverence. God will do all in his time; he will know so well how to direct this effort that it will not dislocate our arms, which have no other support than in his strength.*

Although I have already become very tedious, yet I must render a thousand thanks to Madame de Comballet. I would sooner add another chapter than be forgetful of a heart which is guilty of no other excess than love of its God, in which there can be no excess. This Lady is endowed with a great mind; she sees in eternity the good which she does in time; but if her eyes, moistened by the waters of a single baptism, saw that the salvation of these tribes depends upon the powerful aid she gives them through the establishment and foundation of a Hospital, her heart would make use of a language which only speaks in silence, the language in which she often communes with God, blessing him for having chosen her for so great a work.

moüillez par les eaux d'un feul baptême, voyoi[en]t que le falut de ces peuples depend du puiffant fecours qu'elle leur donne par l'establiffement & la fondation d'un Hofpital, fon cœur tiendrait un langage qui ne fe parle que dans le filence, c'eft le langage qu'elle tient fouvent à Dieu, le beniffant de l'avoir choifie pour un fi grand ourage.

[10] Au refte on fait tant de prieres, tant de vœux, on offre tant de Sacrifices pour faire reüffir fon honneur, & procurer fa gloire en ces contrées, que cela paffe notre eftonnement. Je diray icy pour la dernière fois ce que j'ay fouvent reüffé dans les précédentes Relations, qu'une infinité de Religieux tres-faincts en la maifon de Dieu, refpandent leur ame devant fa bonté, pour luy faire refpandre fes mifericordes, fur un peuple extrêmement barbare.

On me mande que les Congregations de la faincte Vierge, eftablies en nos maifons, que les efcholiers de nos Colleges, ont prefenté mille & mille fois notre Sauveur à fon Pere pour arracher l'infidelité de l'ame des Sauvages.

La mere Prieure des Carmelites d'Aix en Prouence, m'apprend que Madame la Premiere Prefidente de cette ville, fondatrice de leur maifon, a pareillement eftably un hermitage dans leur enclos, où toutes les prieres & oraifons, qui s'y feront iamais, feront dreffées à Dieu pour le falut de la nouvelle France. Tout ce fainct Ordre prend les armes pour nous, avec tel ardeur, que j'en fuis tout confus. Je n'aurois iamais fait fi je voulois produire les fentimens de leur cœur [11] que je voy devant mes yeux, couchez dedans leurs lettres, c'eft à qui s'abbaiffa d'avantage devant Dieu, pour eleuer iufques au ciel des ames, qui ne craignent point l'enfer.

[10] Moreover, so many prayers, so many vows are made, and so many Sacrifices are offered to advance his honor and secure his glory in these countries, that all this surpasses wonder. I will say here, for the last time, what I have often reiterated in the preceding Relations, that a vast number of most holy Religious in the house of God are throwing open their souls before his goodness, to cause him to bestow his mercies upon a people barbarous in the extreme.

Word is sent me that the Congregations of the holy Virgin, established in our houses, and the pupils in our Colleges, have thousands of times presented our Savior to his Father, in order to wrench infidelity from the souls of these Savages.

The Prioress of the Carmelites of Aix in Provence informs me that likewise Madame the wife of the First President of that city, foundress of their house, has established a hermitage in their enclosure, where all prayers and orisons which shall ever be offered there, will be addressed to God for the salvation of new France. All this holy Order takes arms for us with so much ardor that I am overwhelmed therewith. I should never finish if I tried to exhibit the sentiments of their hearts [11] which I see before my eyes, contained in their letters. There is a struggle among them as to who shall humble herself the most before God, to raise to heaven souls which do not fear hell.

There has fallen into my hands a vow signed by the Nuns of the Annonciade, lately established at Paris, by which they offer all their mortifications, their fastings, their prayers, in a word, all their acts of holiness, to be united and presented to God with our little labors, that it may please him to open the

Il est tombé entre mes mains vn vœu signé par les Religieuses de l'Annonciade, nouvellement establies à Paris, par lequel elles offrent toutes leurs mortifications, leurs ieufnes, leurs prieres, en vn mot, toutes leurs sainctes actions, pour estre vnies & presentées à Dieu avec nos petits traux, à ce qu'il luy plaife d'ouurir les yeux d'un peuple aueugle depuis tant de siècles. Je ne diray rien des meres Vrfelines, elles m'escriuent avec vn tel feu, & en si grand nombre, & de tant de diuers endroits, que si on ouuroit la porte à leurs desirs, on compoferoit vne ville de Religieuses, & il se trouueroit dix maistresses pour vne escholiere. Le sexe, l'aage, les maladies, les coliques tres-sensibles n'empeschēt point le sacrifice qu'elles font à Dieu de leurs personnes, si elles pouuoient apporter des villes toutes faites, & des terres toutes defrichées, ie ferois d'auis qu'on frestast des vaisseaux tout expres pour les passer, autrement non, Dieu les entend aussi bien en l'ancienne France, qu'en la nouvelle. Le tēps [12] viendra que quelques vnes d'entre elles obtiendront ce que demande vne armée, nostre Seigneur en fera le choix.

S'il me falloit rapporter toutes les deuotions des Dames de Montmartre, des Religieuses de l'Aue Maria à Paris, des filles de saincte Marie, de nostre Dame, en vn mot d'une infinité de sainctes maisons, ie ferois vne Relation de ce qui se passe dans vostre France, pour le bien de la nostre.

Mettons en dernier lieu les Hospitalieres, puis qu'elles doiuent passer les premieres, ie leur auois mandé qu'elles m'enuoyassent les noms de celles qui fouhaittoient venir en ces contrées, pour commencer cet establissement: elles me rescriuent vne lettre

eyes of a people blind for so many centuries. I will say nothing of the Ursuline mothers;⁷ they write me with such ardor, and in so great numbers, and from so many different places, that if the door were open for their desires, a city of Nuns would be formed, and there would be found ten teachers to one pupil. Sex, age, disease, severe attacks of seasickness, do not prevent them from making a sacrifice of their persons to God. If they could transport ready-made cities and cleared lands, I would advise that ships be chartered expressly to bring them over; otherwise, not,—God hears them as well in old France as in the new. The time [12] will come when some of them will obtain what an army of them is demanding; our Lord will make his choice from among them.

If I had to report all the acts of devotion of the Sisters of Montmartre, of the Nuns of Ave Maria at Paris, of the daughters of sainte Marie, of nostre Dame,—in a word, of a multitude of holy institutions, I should make a Relation of what is being done in your France for the welfare of ours.

Let us put in the last place the Hospital Nuns,⁸ since they are the first to cross over. I had written to them to send me the names of those who wished to come to these countries to begin that institution; they wrote me a letter full of edification, concluding that it would be necessary to set down the names of all in the house. This zeal is praiseworthy; but let them be persuaded, if they please, that those who might be too much grieved at not being the first to come over, are not the proper persons to come last. The spirit of God is not in a violent and troublous wind, *Sed in aura tenui, factus est in pace locus ejus*, it is in the gentleness of peace. Finally, as a conclusion

plaine d'edification, puis elles concluent qu'il faudroit marquer les noms de toute la maison, cette ardeur est loüable, mais qu'elles se persuadent, s'il leur plaist, que celles qui s'attristeroient par trop de ne point passer les premieres, ne sont pas propres de passer les dernieres, l'esprit de Dieu n'est point dans vn soufflé violent, & plein de trouble, *Sed in aura tenui, factus est in pace locus eius*, il est dans la douceur de paix. En fin pour conclusion de ce chapitre, ie diray que nostre Seigneur embrasant tant de cœurs, animant [13] tant de personnes grandes en vertu, & en honneur, voulant estre prié de tant d'endroits, par des ames tres-espurées, nous donne fuiet de croire qu'il veut estre cogneu de ces peuples, & que nostre bassesse ne retardera point la grandeur de sa bonté, sollicitée par les prieres & les vœux, & par les secours de tant d'ames, qui n'ont point d'autre interest que sa gloire, nostre espoir est renfermé en ces quatre paroles: *In patientia vestra possidebitis animas vestras*, c'est dans la seule patience qu'on recueille le fruit des ames. Il me semble que ie voy deux extremitez bien differentes en quelques personnes; les vns attendent trop tost, les autres reiettent trop loing la conuersion des Sauuages, la patience se loge au milieu, elle emportera ce que les vns pensent desia tenir, & qu'ils n'auront pas si tost. Elle iouyra en son temps de ce que les autres desesperent. O que ie ferois heureux d'estre vn petit grain de sable, ietté dans les plus creux fondemens de cette Eglise, si l'edifice n'est pas si tost esleué, il en fera plus ferme, & mieux fondé. Ainsi soit-il.

to this chapter, I will say that our Lord, kindling so many hearts, animating [13] so many persons great in virtue and in honor, wishing to be prayed to from so many places by the most purified souls, gives us reason to believe that he intends to be known to these peoples, and that our littleness will not hinder the excellence of his goodness, solicited by the prayers and vows, and by the help of so many souls, who have no other interests than his glory. Our hope is contained in these four words: *In patientia vestra possidebitis animas vestras*, in patience alone is gathered the harvest of souls. It seems to me I see two quite opposite extremes in various persons; some expect too soon, the others postpone too far, the conversion of the Savages. Patience abides on middle ground,—it will accomplish what some think they already hold, and what they will not have so soon; it will enjoy in its own time what others despair of. O that I might be blessed in being a little grain of sand cast into the depths of the foundation of this Church! If the edifice is not so soon erected, it will be firmer and more solid. So be it.

[13 i.e., 14] CHAPITRE II.

DES BONS DEPORTEMENS DE NOS FRANÇOIS.

IL y a des terres si bonnes & si fertiles, qu'elles rendent le grain meilleur que la semence, qu'on leur a donné. Il y en a de si malignes, quelles changent le bon grain en mauvais, metamorphosant le froment en feigle, & faifant degenerer l'orge en auoine: mais ie ne crois pas qu'il s'en trouue aucune dans le fein de la nature qui produise des espics de froment, pour n'auoir receu que de la graine de charbons. Ce miracle neantmoins se fait assez souuent en la nouuelle France. Tous les ans les vaiſſeaux nous apportent quantité de personnes qui viennent grossir nostre Colonie, ce nombre est meslé comme la monnoye d'or & de faux aloy, il est composé d'ames d'elites & bien choisies, & d'autres bien basses & bien rauallées. Or il me semble que ie puis dire avec verité, que le Sol de la nouuelle France est arroufé [15] de tant de benedictions celestes, que les ames nourries à la vertu y trouuent leur vray element, & partant s'y portent mieux qu'ailleurs; pour celles que leurs vices ont rendu malades, non seulement elles n'empirent point; mais bien souuent venant à respirer vn air salubre, & bien esloigné des occasions du peché, changeant de climat, elles changent de vie, & beniffent cent mille fois la douce prouidence de Dieu, qui leur a fait trouuer la porte de la felicité, où les autres n'apprehendent que des miseres. Il est

[13 i.e., 14] CHAPTER II.

OF THE GOOD CONDUCT OF OUR FRENCH.

THERE are lands so good and fertile that they produce better grain than the seeds sown in them. There are some so malignant that they change the good grain into bad, transforming wheat into rye, and causing barley to degenerate into oats. But I do not believe there is to be found in the bosom of nature any land which produces heads of wheat after having received only thistle seeds. Yet this miracle happens quite often in new France. Every year the ships bring us many people who come to increase our Colony; this number, like coin, is of mingled gold and base alloy; it is composed of choice and well-selected souls, and of others indeed base and degraded. Now it seems to me that I can say with truth that the Soil of new France is watered [15] by so many heavenly blessings, that souls nourished in virtue find here their true element, and are consequently healthier than elsewhere. As for those whose vices have rendered them diseased, they not only do not grow worse, but very often, coming to breathe a salubrious air, and far removed from opportunities for sin, changing climate they change their lives, and a thousand times bless the sweet providence of God, which has made them find the door to felicity where others fear only misery. To be sure, we take pains everywhere to instruct our French; everywhere the word of God is preached;

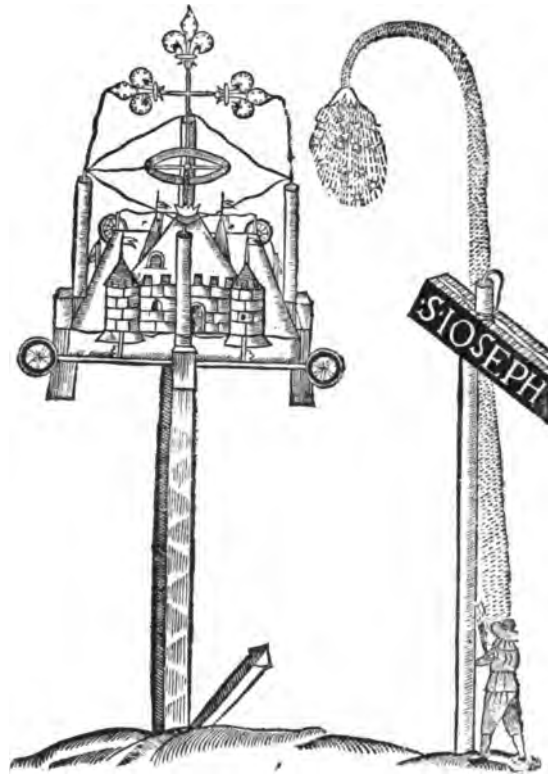
vray qu'on prend peine par tout d'instruire nos François; par tout on presche la parole de Dieu. Il n'y à lieu où on n'explique la doctrine de Iesus Christ, nos Eglises ou nos Chappelles font par tout trop petites, c'est vne consolation bien sensible, de les voir ordinairement remplies, *vsque ad cornu altaris*. Le P. Adam qui a quitté la plus grande partie de sa paralyfie, dans les grands froids de l'Hyuer, où les autres la prennent ordinairement, auoit pris pour sa part l'instruction de ceux, qui demeurent à nostre Dame des Anges: mais il a esté escouté de quantité d'autres personnes, & a trouué tant de facilité dās quelques vns de ses auditeurs, qu'il faisoit rendre compte à quelques ieunes [16] hommes des poincts de la doctrine, qu'il leur auoit enseigné, d'où s'ensuiuoit vne emulation pleine d'edification, & de profit. Les enfans & les ieunes gens de la doctrine Chrestienne de nostre Dame de Recourance à Kebec ont tellement agréé, qu'encor qu'il y eust eu predication le matin, & qu'à l'ordinaire des Festes & des Dimanches, on eust chanté vne haute Messe; on ne laissoit point à l'issuë des Vespres, d'entendre la doctrine Chrestienne; en forte que la Chapelle estoit aussi pleine à la fin qu'au commencement. Et iacoit que le Pere de Quen ait long-temps continué ce saint exercice, non seulement on ne s'en est point ennuyé, ains on a pris plaisir à le voir instruire avec industrie les petits & les grands. En vn mot Dieu a esté serui dans ses maisons, les predications bien ouyes, tant à Kebec, qu'aux trois Riuieres, où le Pere Buteux instruifoit ordinairement nos François, chacun des nôtres a esté occupé à entendre plusieurs confessions, & particulieres & generales, il s'est passé fort peu de

there is no place where the doctrine of Jesus Christ is not explained. Our Churches or Chapels are by far too small; it is a very real consolation to see them usually filled, *usque ad cornu altaris*. Father Adam,⁹ who has almost recovered from his paralysis in the great severity of the Winter, when the others usually contract it, had assumed as his share the instruction of those who lived at nostre Dame des Anges; but he was listened to by many other people, and found so much readiness to learn in some of his auditors, that he had a few of the young [16] men recite some of the doctrinal points that he had taught them; whence there ensued a spirit of emulation full of edification and profit. The children and young people of nostre Dame de Recouvrance at Kebec were so pleased with the Christian doctrine, that, although there had been preaching in the morning, and although high Mass was usually sung on Holydays and Sundays, yet at the close of Vespers they did not fail to stay and hear the Christian doctrine; so that the Chapel was as full at the end as at the beginning. And although Father de Quen continued this holy exercise for a long time, not only the people did not grow weary of it, but they took pleasure in seeing his skillful instruction of both children and adults. In a word, God has been worshiped in his houses, preaching has been well received both at Kebec and at the three Rivers, where Father Buteux usually instructed our French people; each of our brethren has been occupied in hearing many confessions, both ordinary and general; very few Holydays and Sundays during the Winter have passed in which we have not seen and received persons at the table of our Lord. And certain ones

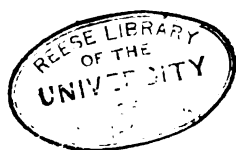
Festes, & de Dimanches, pendant l'Hyuer, que nous n'ayons veu, & receu des personnes à la table de nostre Seigneur. Et tel qui de trois, de quatre, & de cinq ans ne s'estoient confessez en [17] l'ancienne France, s'approchent maintenant en la nouuelle, plus fouuent que tous les mois, de ce Sacrement si salutaire, les prieres se font à genoux & publiquement, non seulement au fort, mais aussi chez les familles, & escoliades, esparces çà & là. Comme nous auons pris pour patronne de l'Eglise de Kebec, la sainte Vierge, sous le tiltre de sa Conception, que nous croyons immaculée, aussi en auons nous fait la Feste avec solemnité, & reiouyffance. Aux premieres Vespres on planta le Drapeau sur vn bastion du fort au bruit du canon, & dès le matin au point du iour l'artillerie refueilla nostre joye. Les habitans mesme tesmoignans leur deuotion enuers la sainte Vierge, & la creance qu'ils ont de sa pureté dès le moment de sa Conception, firent vne saluade de mousquets ou d'harquebuses, & plusieurs s'approcherent de la sainte table en son honneur.

La Feste du glorieux Patriarche saint Ioseph, Pere, Patron, & Protecteur de la nouuelle France, est l'une des grandes solemnitez de ce pays; la veille de ce iour, qui nous est si cher, on arbora le Drapeau, & fit-on iotier le canon, comme i'ay dit cy dessus. Monsieur le Gouverneur fit faire des feux de [18] reiouyffance, aussi pleins d'artifices, que i'en aie gueres veu en France, d'un costé on auoit dressé vn pau, sur lequel paroissoit le nom de saint Ioseph en lumieres, au dessus de ce nom sacré brilloient quantité de chandelles à feu, d'où partirent dixhuict ou vingt petits ferpenteaux, qui firent merueille: on auoit mis der-

Voicy la figure de cét edifice.



Cette figure se met en la page 19. de la Relation de Canadas.



who for three, four, and five years had not confessed in [17] old France, now, in the new, approach this so salutary Sacrament oftener than once a month; prayers are offered kneeling and in public, not only at the fort, but also in families and little companies scattered here and there. As we have taken for patroness of the Church of Kebec the holy Virgin under the title of her Conception, which we believe to be immaculate, so we have celebrated this Festival with solemnity and rejoicing. At the first Vespers a Flag was raised on the bastion of the fort to the sound of cannon; and in the morning, at dawn, the artillery renewed our joy. Even the inhabitants, in testimony of their devotion to the blessed Virgin, and their belief in her purity from the moment of her Conception, fired a salute of muskets or arquebuses, and many approached the holy table in her honor.

The Festival of the glorious Patriarch saint Joseph, Father, Patron, and Protector of new France, is one of the great solemnities of this country. On the eve of this day, which is so dear to us, the Flag was hoisted, and the cannon fired, as I have said above. Monsieur the Governor had an exhibition of fireworks, [18] as artistically devised as almost any I have seen in France; on one side a skin was stretched, upon which appeared, in illuminated letters, the name of saint Joseph; above this sacred name burned a number of lighted candles from which sprang eighteen, or twenty little serpents, which performed wonders. Behind this first contrivance had been placed fourteen large rockets, which were sent up, one after the other, to the astonishment of the French and still more of the Savages, who had never before seen anything of the kind. They wondered at the rain of

rière cette première invention quatorze grosses fusées, qu'on fit enlever les vnes après les autres, avec l'estonnement des François, & bien plus des Sauvages, qui n'avoient jamais rien vu de semblable, ils admiroient la pluie d'or, ou de feu, & les étoiles qui retomboient de fort haut. Le feu des fusées se portant tantost tout droit, maintenant comme en arcade, & toujours bien haut dedans l'air.

Affez proche de là, on avoit dressé un petit chasteau, fort bien proportionné, & enrichi de diverses couleurs, il estoit flanqué de quatre tourelles, remplies de chandelles à feu, qui faisoient voir par leur clarté toute cette petite batterie à decouvert. Il y avoit à l'entour de cette machine seize grosses lances à feu, reuestues de faussifons. Au quatre coins d'icelle on voioit quatre roues mouvantes, & une autre plus grande au dessus du chasteau qui tournoit à l'entour d'une croix à feu, esclairée [19] de quantité de chandelles ardentes, qui la faisoient paroître comme toute couverte de diamants. De plus on avoit mis à l'entour de cette forteresse, en égale distance quatre grosses trompes, d'où l'on vit sauter treize douzaines de serpenteaux, sortans six à six avec une juste distance, & quatre douzaines de fusées, qui se devoient enlever douze à la fois. Voicy la figure de cet edifice.

Le sieur Bourdon avoit dressé cette machine, & le sieur de Beaulieu avoit composé les feux d'artifice. Sur le soir Monsieur le Gouverneur, & Monsieur de l'Isle, & tous nos Messieurs fortirent du fort, & s'en vindrent auprès de l'Eglise, au lieu destiné pour ces feux de joye. Tous les habitants de la nouvelle France, voisins de Kebec, se trouverent à cette jouissance; les tenebres de la nuit ayant couvert le ciel, & la

gold, or of fire, and at the stars which descended from far above,—the fire of the rockets shooting straight upward, then curving around, and all the time very high in the air.

Near by they had erected a little castle, very well proportioned, and adorned with divers colors; it was flanked by four small towers filled with lighted candles, which showed all this little battery in full view. Around this piece of mechanism there were sixteen large rods enveloped in saucissons.¹⁰ At its four corners were seen four spinning wheels, and another larger one above the castle, which revolved around a cross of fire, lighted [19] by a number of burning candles, which made it look as if covered with diamonds. Besides this, there had been placed around this fortress, at equal distances, four large cylinders, whence could be seen springing forth thirteen dozen serpents, darting out six at a time, and at regular intervals; and four dozen rockets, which were to ascend twelve at a time. Here is the shape of this edifice.

Sieur Bourdon¹¹ had constructed this contrivance, and sieur de Beaulieu¹² had manufactured the fireworks. Towards evening Monsieur the Governor, and Monsieur de l'Isle, and all our Gentlemen emerged from the fort and came near the Church, to the place selected for these fireworks. All the inhabitants of new France, in the vicinity of Kebec, were present at this rejoicing. The shades of night had covered the sky and the earth, when sieur de Beaulieu presented a lighted brand to Monsieur the Governor, who set on fire the device,—having it explained to the Savages, especially to the Hurons,

terre, le fleur de Beaulieu presenta vn boutefeux à Monsieur le Gouverneur, qui alluma cette machine, & fit dire aux Sauvages, notamment aux Hurons, que les François estoient plus puiffans que les Demons, qu'ils commandoiët au feu, & que s'ils vouloient brulser les bourgades de leurs ennemis, qu'ils auroient bien tost fait.

Le iour de la Feste nostre Eglise fut remplie de monde, & de deuotion, quasi comme [20] en vn iour de Pasques, chacun benissant Dieu de nous auoir donné pour protecteur, le protecteur & l'Ange Gardien (pour ainsi dire) de Iesus-Christ son Fils. C'est à mon aduis par sa faueur, & par ses merites, que les habitans de la nouuelle France demeurans sur les riuies du grand fleuve saint Laurens, ont resolu de recevoir toutes les bonnes coustumes de l'ancienne, & de refuser l'entrée aux mauuaifes.

Voicy vne loy sainte, publiée & receuë avec amour & honneur dans le sein de nos temples, c'est qu'en ces lieux sacrez, où on va adorer le crucifix, chargé de mespris, on n'a point d'égard du tout à la preference; malheur à celui, qui par son orgueil attentera de violer cette sainte coustume. Helas s'il falloit prendre garde à qui c'est à passer deuant, quand il faut aller adorer Iesus-Christ attaché en croix, nous ferions vne Babylone, au lieu d'une sainte Sion, & nous irions chercher l'humilité avec orgueil. Le benis Dieu de ce que les esprits, qui auroient plus d'interefts selon le monde dans ces preferences, ou messesances pour les nommer ainsi, sont les premiers à fouler aux pieds ces puerilitez indignes d'un esprit fort. Et à dire vrai, tant que nous aurons vn Gouverneur [21] ami de la vertu, & que nous aurons la parole

that the French were more powerful than Demons, that they commanded the fire; and that, if they wished to burn the villages of their enemies, they could soon do it.

On this Holyday our Church was full of people and of devotion, almost as [20] it is on an Easter day,—all blessing God for having given us as a protector the foster father and Guardian Angel (so to speak) of Jesus Christ, his Son. It is, in my opinion, through his favor and through his merits, that the inhabitants of new France who live upon the banks of the great river saint Lawrence, have resolved to receive all the good customs of the old and to refuse admission to the bad ones.

Here is a holy law published and received with love and honor in the bosom of our churches,—that in these sacred places, where people go to adore the crucifix, so charged with ignominy, no attention whatever is paid to precedence; woe to him who, through pride, shall attempt to violate this holy custom. Alas, if we had to consider whose right it is to pass first when it is a question of adoring Jesus Christ bound to the cross, we should create a Babylon instead of a holy Sion, and we would go in pride to seek humility. I bless God that those persons who, according to the world, would be most concerned in these precedences, or in these indecorous actions, to call them thus, are the first to trample under foot these puerilities unworthy of a strong character. And to tell the truth, so long as we have a Governor [21] who is a friend of virtue and so long as we have free speech in the Church of God, the monster of ambition will have no Altar there. I almost forgot to

libre dans l'Eglise de Dieu, le monstre d'ambition n'y aura point d'Autel. I'oubliais quasi de dire que nous auons parlé de Dieu en sa maison, en langue Latine, Françoisse, Montagnése, & Huronne; mais cela se deduira plus particulièrement és chapitres fuiuans.

Les vaisseaux nous auoient laissé deux personnes de la Religion pretenduë, elles se sont rangées à la verité de l'Eglise Catholique, & ont protesté publiquement qu'ils desiroient viure & mourir en cette sainte creance.

I'aurois icy vne priere à faire à tous ceux qui veulent porter iugement de l'estat de nostre peuplade; c'est de fermer les yeux pendant que les nauires sont à l'ancre, à nos ports, & de les ouurir à leur depart, ou quelque temps apres, dans la douce veuë de nos compatriotes, on se veut resiouir, & on tombe dans l'excez; les bonnes coustumes s'affoupissent, le vice commence à vouloir leuer la teste, on fait plus de degast de boissons, & de rafraichissemens pendant ce temps-là, qu'en tout le reste de l'année. Ceux qui arriuent de nouveau, & qui ont leu dans la Relation, que tout procedoit [22] icy dans vn bon ordre, voyans quelques dissolutions nous condamnent aisément, & peut estre couchent encor dans les lettres qu'ils enuoient en France l'arrest de nostre condamnation; ayans en effect quelque fuiet d'improuuer vn mal, auquel il est assez difficile de remedier, mais quand la flotte est partie, que les visites cessent, que l'Hyuer commence à nous rallier, qu'on preste l'oreille à la parole de Dieu, & que ceux qui se sont emancipez, recognoissent leurs fautes; alors ceux qui ont creu que le desordre regnoit en nostre Colonie, en louent avec ioye la pieté & la deuotion, pourueu qu'ils ne

say that we have spoken of God in his house in the Latin, French, Montagnés, and Huron tongues. But that will be taken up more in detail in the following chapters.

The ships had left us two persons of the pretended Religion. They have come over to the truth of the Catholic Church, and have publicly protested that they desired to live and die in this holy belief.

I have here a request to make, of all those who wish to express an opinion of the condition of our colony,—to close their eyes while the ships are at anchor in our ports, and to open them at their departure, or shortly afterwards, to the agreeable sight of our countrymen. They wish to make merry, and they fall into excesses; their good habits grow drowsy, and vice begins to try to raise its head; there is a greater indulgence in drink and feasting during that time than in all the rest of the year. Those who have just arrived and who have read in the Relations that everything is done [22] here in an orderly way, seeing some dissoluteness, readily condemn us, and perhaps insert in the letters they write to France the sentence of our condemnation, having in fact some reason to disapprove an evil which it is difficult enough to remedy. But when the fleet has departed, when visits come to an end, when the Winter begins to rally us, how they lend ear to the word of God, and how those who have taken too much liberty recognize their shortcomings! Then those who thought that lawlessness reigned in our Colony, joyfully praise the piety and devotion thereof, provided they are not terrified and do not cry out that all is lost when they see, now and then, the misdeeds of a

s'effarent pas, & qu'ils ne crient point, que tout est perdu, pour voir les deffauts de temps en temps de quelques particuliers: car encor bien que ie louë, & que i'honore grandement nos François de la nouvelle France, ie ne nie pas, que nous n'aions des infirmes & des malades. Je fçais qu'il y a des ames sales, qui par leurs paroles brutales scandalisent les Sauvages; ces Barbares me disent assez souvent, tu dis qu'il ne faut point defrober, & tes François nous ont pris telles choses; tu dis que les yurongnes iront en enfer dans les feux, vn tel fera donc damné, car il est toujours yure. Il est certain, [23] qu'il vaudroit mieux estre attaché à vne meule de moulin, & estre ietté dans la mer, que de scandaliser ces pauvres infideles; & quiconque le fait rendra compte du sang de Iesus-Christ, qu'il empesche d'estre appliqué à ces pauvres ames: mais ces deffauts font de peu de personnes, & de gens de neant. Tous ceux qui tiennent icy quelque rang d'honneur, ne tombent point dans ces excez qui se voilent, & se cachent dans la nuit: car ils n'oferoient paroistre à decouvert. La vertu par la grace de nostre Seigneur marche icy la teste leuée, elle est dans l'honneur & dans la gloire, le peché dans l'obscurité, & dans la confusion. Tous les principaux de nostre Colonie honorent la Religion, ie le dis avec ioye, & benediction de Dieu, ceux que sa bonté nous a donné pour commander, & ceux encor qui se vont establisant en ces contrées, goustent, cherissent, & veulent suiure les maximes les plus sinceres du vrai Christianisme. N'est-ce pas vne chose bien loüable d'accorder des foldats avec des artisans, des François ramassez de diuers endroits avec des Sauvages, tenir tout en bride & dans vne profonde paix, gagner

few individuals. For although I praise and greatly honor our French people of new France, I do not deny that we have some who are weak and diseased. I know there are loose fellows who scandalize the Savages through their brutal language. These Barbarians say to me quite often, "Thou sayest one must not steal, and yet thy French have taken from us such and such things; thou sayest drunkards will go into the fires of hell, then such and such a one will be damned, for he is always drunk." Surely [23] it would be far better to be tied to a millstone and thrown into the sea, than to scandalize these poor infidels; and whoever does it shall render an account for the blood of Jesus Christ which he prevents from being applied to these poor souls. But these are the faults of very few persons, and of those of no consequence. All those who hold an honorable position here do not fall into these excesses, which are covered and hidden by the night, for they would not dare to show themselves openly. Virtue, by the grace of our Lord, walks here with its head erect, in honor and in glory; sin, in obscurity and in confusion. All the principal personages of our Colony honor Religion; I say with joy and God's blessing, that those whom his goodness has given to command over us, and those also who are coming to establish themselves in these countries, enjoy, cherish, and wish to follow the most sincere maxims of true Christianity. Is it not a very praiseworthy thing to harmonize soldiers, and artisans, and Frenchmen, gathered from different regions, with Savages; to hold all in check and in profound peace, and to gain the affection of all? It is the skill, [24]

l'affection des vns & des autres. C'est l'industrie [24] la prudence, & la sagesse de Monsieur le Cheualier de Montmagny nostre Gouverneur, qui fait cette espee de miracle, ie crois que ie parle avec le sentiment de tous ceux qui sont sous sa conduite. Nous auons de tres-particulieres obligations à nostre grand Roy, à Monseigneur le Cardinal, & à Messieurs de la Compagnie, & nous leur rendons de tres-humbles actions de graces, de nous auoir donné vn homme si vaillant, si bien versé dans toutes fortes de cognoissances; si propre à commander, & ce que ie mets deuant toutes ces grandes perfections si peu intereffé pour la terre, & grandement intereffé pour Dieu. Il est le premier dans les actions de pieté, se trouue aux exercices des plus petits, & par ce moyen les rend honorables aux plus grands; le premier mobile emporte & rait dans son mouuement tous les autres cieux, & cét homme de Dieu, aimé de Dieu & des hommes, marchant dans les voies de Dieu, y tire apres soy les hommes. Le demandois n'a pas long-temps, à vn bon vieillard, s'il ne mariroit point sa filleule, ayant appris que plusieurs la recherchoient: son pere, & sa mere, ny moy (respondit-il) ne sommes point pressez de l'esloigner de nous, tant que Monsieur nostre [25] Gouverneur fera icy, & que vous autres, mes Peres, aurez toute liberté & autorité de reprendre nos vices, & nous monstrent le chemin du ciel, rien ne nous obligera de la marier. La iustice regne icy, l'insolence en est bannie, l'impudence n'oseroit leuer la teste; mais quand Monsieur nostre Gouverneur s'en ira, nous ferons en peine de la mettre en lieu d'affeurance: car nous ne sçauons pas qui viendra apres luy. Dieu nous le conferue pour vn long temps. Il

prudence, and wisdom of Monsieur the Chevalier de Montmagny, our Governor, which works this kind of miracle. I believe I am uttering the sentiments of all those who are under his rule. We are under very singular obligations to our great King, to Monseigneur the Cardinal, and to the Gentlemen of the Company, and we render to them very humble thanks, for having given us a man so valiant and so well versed in all kinds of knowledge; so fit to command, and, what I place before all these great qualities, so little interested in the world, and so greatly concerned for God. He is the first in pious acts, is present at the least important services, and in this way makes them honorable in the eyes of the greatest personages. The *primum mobile* takes up and carries away in its movement all the other heavenly spheres; and this man of God, loved by God and by men, walking in the footsteps of God, draws men along with him. I asked a good old man not long ago if he would not give his goddaughter in marriage, having learned that many were seeking her. "Neither her father, nor her mother, nor I" (he answered), "are in haste to send her away from us, as long as Monsieur our [25] Governor shall be here; and as long as you, my Fathers, shall have full liberty and authority to correct our vices and to show us the way to heaven, nothing shall oblige us to marry her. Justice reigns here, insolence is banished, and shamelessness would not dare to raise its head. But when Monsieur our Governor shall go away, we shall have trouble in putting her in a place of safety; for we do not know who will come after him." May God preserve him to us for a long time. It is very important to introduce good laws and pious customs in these early be-

est extremement important d'introduire de bonnes loix, & de fainctes coustumes, en ces premiers commencemens: car ceux qui viendront apres nous, marcheront sur nos brifées, & suiuront aisément la pente
[sc. parte] que nous leur aurons donné, soit à la vertu, soit
au vice.

ginnings, for those who shall come after us will walk
in our footsteps, and will readily conform to the ex-
ample given them by us, whether
tending to virtue or
to vice.

[26] CHAPITRE III.

DES SAUAGES QUI ONT RECEU LE BAPTESME.

NOS Sauages font tousiours sauages, ils ressemblent aux oyseaux de passage de leur pays, parfois il se trouue en certaine saison, des tourterelles en si grande abondance, qu'on ne voit point les extremités de leur armée quand elles volent en gros; d'autrefois en la mesme saison, elles ne paroissent qu'en bien plus petites troupes. Il en est de mesme de quantité d'autres oiseaux, de poissons, & d'animaux terrestres, ils varient selon les années, & nos Sauages les imitent en cette inconstance. *Ephraïm sicut avis auolauit.* Tantost ils viennent en gros, puis en detail, quoy qu'il en soit, voicy les fruits qu'on a recueilli de ceux qui ont demeuré proche de nos habitations.

L'an passé nous baptisâmes environ cent Sauages, cette année nous en auons baptisé plus de trois cens en tout, tant aux Hurons qu'à Kebec, & aux trois Riuieres. Le premier qui a receu cette faueur à Kebec, se nommoit *Tifiko* en sa lague, c'est l'un des Seminaristes [27] Hurons, dont ie parlerai en son lieu. Le P. Charles l'Allemand le baptisa estant presque à l'agonie, & luy donna le nom de François.

Le 19. de Septembre vn autre Seminariste nommé *Satouta*, fut fait Chrestien & nommé Robert en son baptême, nous en parlerons aussi au chapitre du Seminaire des Hurons.

[26] CHAPTER III.

OF THE SAVAGES WHO HAVE RECEIVED BAPTISM.

OUR Savages are always savage, they resemble the migratory birds of their own country. In one season turtledoves are sometimes found in such abundance that the end of their army cannot be seen when they are flying in a body; at other times in the same season they appear only in small flocks. It is the same with many other birds, with fish, and with terrestrial animals,—they vary according to the year. Our Savages are like them in this inconstancy. *Ephraïm sicut avis volavit*. Sometimes they come in a body, sometimes singly. Be that as it may, here are the fruits that have been gathered from those who have lived near our settlements.

Last year we baptized about one hundred Savages; this year, we have baptized more than three hundred in all, including those among the Hurons, at Kebec, and at the three Rivers. The first to receive this grace at Kebec was called *Tisiko* in his own language; he is one of the Seminarists [27] from the Hurons, of whom I shall speak in the proper place. Father Charles l'Allemant baptized him when he was almost in the last agony, and gave him the name of François.

On the 19th of September another Seminarist, named *Satouta*, was made a Christian, and named

La troisiéme qui a eu entrée en l'Eglise de Dieu, a esté vne petite fille, qui me fut apportée, comme i'estois à la Riuere des prairies, avec Monsieur nostre Gouverneur; sa mere la voyant malade, & me rencontrant là par cas fortuit, me dit, nous venons de bien haut sur le grand fleuve, ie me suis depeeschée de venir deuant les autres, qui viennent apres moy, pour vous presenter ma fille malade, afin que vous la baptisiez, comme vous avez fait mes autres enfans. Ie la voulois mener à Kebec, mais puis que ie te rencontre icy, tiens, la voila prie pour elle; or voiant que l'enfant se portoit assez bien, ie luy dis qu'elle descédist iusques aux trois Riuieres, qu'elle y trouueroit mon frere le P. Buteux, qui luy accorderoit sa demande, elle entre donc dans son canot, & ne manque pas d'aller trouuer le Pere, qu'elle aborda la larme à l'œil, luy parlant en ces termes.

Voicy le quatriésme de mes enfans, que ie [28] vous presente, i'espère que le baptésme luy fera plus fauorable pour le corps, qu'il n'a esté aux trois autres; mais quand elle ne deuroit pas guerir, ne laisse pas de luy faire selon vostre coustume: car ce que vous faites, ne peut estre mauuais, puis que vous nous cherissez tous. Le P. la baptisa le 26. de Septembre, Monsieur de Chasteau-fort fut son parrain, & luy donna nom Marie, bien tost apres elle s'enuola au ciel, avec ses freres & sœurs, si bien que cette pauvre femme barbare, a quatre enfans en Paradis, Dieu luy vueille donner le bien qu'elle procure à ses enfans.

Le 5. de Nouembre le P. de Quen baptisa vn ieune garçon, aagé d'enuiron quatorze ans; nous l'auions instruit auparauât, le sieur Oliuier fut son parrain, & luy dōna nō Martin, ses parens firent voir qu'ils

Robert in his baptism; we shall speak of him also in the chapter on the Seminary for Hurons.

The third who has entered the Church of God was a little girl who was brought to me when I was at the River des prairies with Monsieur our Governor. When her mother found she was sick, meeting me by chance, she said to me, "We come from far up on the great river; I have hastened on ahead of the others, who are coming after me, to present to you my sick child, that you may baptize her as you have my other children. I intended to take her to Kebec; but, as I have met thee here, see, here she is, pray for her." Now seeing that the child was tolerably well, I told her to go down to the three Rivers; that she would find my brother, Father Buteux, there, and he would grant her request. She went in her canoe, and did not fail to find the Father, whom she addressed, with tears in her eyes, in these words:

"Look, here is the fourth of my children whom I [28] present to you; I hope that baptism will be more favorable to her body than it has been to those of the other three; but even if she shall not get well, do not fail to do with her according to your custom; for what you do cannot be bad, since you all love us." The Father baptized her on the 26th of September; Monsieur de Chasteau-fort was her sponsor, and gave her the name Marie; soon afterwards she flew away to heaven, to be with her brothers and sisters, so that this poor barbarian woman has four children in Paradise. May God grant her the blessing she has procured for her children.

On the 5th of November Father de Quen baptized a boy about fourteen years old, whom he had previously instructed. Sieur Olivier was his sponsor, and

estoyent fort contens, qu'on enseignast leur fils. Je suis estonné que ces barbares, voyans leurs enfans desesperez pour la santé du corps, sont tres-aïses, du moins plusieurs d'entr'eux, qu'on leur procure le ciel. Et quand ils se portent bien, ils ne se soucient que de la terre. Mais hélas! ce malheur n'est pas si particulier aux Payens, que ceux mesme qui ont la foy, & qui portent le nom de Chrestien [29] n'y participent. Combien voit on de personnes dans l'Europe, dont l'ame est si attachée à la terre, qu'elle ne la quitte, que lors qu'on met leur corps en terre. Je remarquay en l'instruction de cét enfant, la bonté d'un Sauvage; lequel voyant ce pauvre malade tomber en quelque deffaillance, accourt vers nostre maison, & me rencontrant en chemin, me dit tout hors d'haleine, ce pauvre garçon s'en va rendre l'ame, ie t'allois appeller, cours tant que tu pourras, cette ferveur montre quelque creance en nos mysteres, Dieu vueille donner accroissement à ces petits commanchemens d'une foy, qui n'est pas encor assez forte, pour les induire à quitter leurs meschantes habitudes.

Le mesme iour nous baptisâmes aussi un grand Sauvage, âgé d'environ quarante cinq ans, il se nommoit *Chibanagouch* en sa langue, le sieur Oliuier fut encor son parrain, & luy donna le nom de Paul; celui-cy estoit aimé de ceux de sa nation, tant pource qu'il estoit l'un des principaux d'entre eux; que pour autant qu'il estoit bon guerrier, & homme hardi: il tomba malade retournant de l'Acadie, & comme ie le voiois déchoir tous les iours, ie l'abordai plusieurs [30] fois pour luy parler de Dieu, mais en vain, son cœur rempli d'orgueil, ne pouuoit donner lieu à la verité, il haïssoit ses ennemis avec rage & fureur:

named him Martin; his parents showed that they were very glad that their son had been taught. I am surprised that these barbarians, when they see their children's bodily health hopeless, are pleased, at least some of them, to have a place in heaven procured for them; and, when they are well, they care only for the world. But alas! this misfortune is not so peculiar to the Pagans, that those who have the faith and who bear the name of Christians [29] do not participate therein. How many persons do we see in Europe whose souls are so attached to the earth that they do not leave it until their bodies are placed in it. I observed, during the instruction of this child, the kindness of a Savage. He, seeing this poor sick child fall into a kind of swoon, ran towards our house and, meeting me on the way, told me, all out of breath, that this poor boy was about to render up his soul, "I came to call thee, run as fast as thou canst." This zeal shows some belief in our mysteries. May God grant an increase to these small beginnings of a faith which is not yet strong enough to induce them to give up their bad habits.

On the same day we also baptized an adult Savage, about forty-five years old, named in his own language *Chibanagouch*. Sieur Olivier was his godfather also, and gave him the name Paul. He was loved by those of his nation, not only because he was one of the principal persons among them, but because he was a good warrior and a bold man. He fell sick while on his return from Acadia; and, as I saw him wasting away every day, I approached him several [30] times to speak to him about God, but in vain; his heart, filled with pride, could not make room for the truth; he hated his enemies with rage and fury.

comme on eut amené vn Hiroquois à Kebec, le voyant entrer dans sa cabane, il se leue tout malade qu'il estoit, se jette sur ce pauvre homme, comme vn chien enragé sur quelque autre animal, & à belle dents luy arrache l'oreille, s'animant d'une passion si brutale, qu'elle caufoit de l'horreur en ceux qui le voioient, cette manie est bien esloignée de la douceur de Iesus Christ, mais Dieu a plus de bonté que le cœur de l'homme n'a de malice. Ce miserable voiant en fin qu'il luy falloit partir de cette vie, ouure les yeux, & se vient cabaner proche de Kebec pour estre instruit. L'estois allé en ce temps-là à Beauré qu'on nomme ordinairement le Cap de Tourmente; Monsieur le Gouverneur, & Monsieur Gand desirans voir ces belles prairies, m'y menerent pour secourir spirituellement une famille de François, qui reside en ce lieu-là. Comme nous retournions, le sieur Hebert nous rencontrant me dit, que *Chibanagouch* s'estoit venu loger proche de nos François, & qu'il y auoit long temps qu'il m'attendoit, pour entendre la doctrine de Iesus-Christ, & recevoir [31] le S. Baptême; ie le trouuai en effet dās cette bonne disposition. *Nikanis* me dit, il y a long temps que ie t'attends, instruis moy, car ie ne veux pas aller dans les feux. D'où vient (luy dis-ie) que tu m'as résisté si long temps, quand ie t'ay parlé de ton salut. Je n'auois point d'esprit, me repart-il, mais maintenant que ie me meurs, ie pense à ce que tu m'as enseigné: mais en effect est-ce tout de bon que tu veux croire en Dieu? tu le verras en m'instruisant: car ie perfeuererai aupres de toy iufques à la mort; nous l'allions donc voir ordinairement le P. de Quen & moy: comme ie luy portois quelques images, luy ayant expliqué ce qu'elles re-

Having seen an Hiroquois, who had been brought to Kebec, enter his cabin, he raised himself, sick as he was, threw himself upon this poor man as a mad dog falls upon some other animal, and savagely bit off his ear, working himself into so brutal a fury as to cause horror in those who saw him. This madness is far removed from the gentleness of Jesus Christ; but God has more goodness than the heart of man has malice. This wretch, finally seeing that he would have to depart this life, opens his eyes, and comes to live near Kebec to be instructed. At that time I had gone to Beaupré, which is usually called Cap de Tourmente;¹⁸ Monsieur the Governor and Monsieur Gand, wishing to see those fine prairies, took me there to give spiritual assistance to a French family that resides in that place. On our return sieur Hebert, meeting us, told me that *Chibanagouch* had come to stay near our French people, and that he had been expecting me for a long time, in order to hear the doctrine of Jesus Christ and to receive [31] Holy Baptism. I found him, in fact, thus well disposed. "*Nikanis*," he said to me, "I have been waiting for thee a long time; instruct me, for I do not wish to go into the fires." "How does it happen," (said I to him) "that thou hast resisted me so long when I have spoken to thee of thy salvation?" "I had no sense," he replied; "but now, that I am going to die, I am thinking upon what thou hast taught me." "But art thou really in earnest in wishing to believe in God?" "Thou wilt see that I am in instructing me, for I will remain close to thee until my death." So we continued our visits to him, usually Father de Quen and I; as I brought him a few pictures, having explained to him what

presentoient, il l'enseignoit aux autres: tenez difoit-il, voila la figure de ceux qui n'ont pas voulu croire, voyez comme ils sont liez de fers, comme ils sont dans les feux, comme ils sont enragez: ces autres là qui vont la haut, ce sont ceux qui ont creu, & obei à celui qui a tout fait. Les heretiques sont grandement blasmables, de condamner & de briser les images, qui ont de si bons effets. Ces saintes figures sont la moitié de l'instruction qu'on peut donner aux Sauvages. J'auois désiré quelques portraits de l'enfer & de l'ame damnée on nous en a enuoyé quelques uns en papier [32] mais cela est trop confus. Les diables sont tellement meslez avec les hommes, qu'on n'y peut rien recognoistre, qu'avec une particuliere attention, qui depeindroit trois ou quatre, ou cinq demons, tourmentans une ame de diuers supplices, l'un luy appliquans des feux, l'autre des serpens, l'autre la tenaillant, l'autre la tenant liée avec des chaînes, cela auroit un bon effet, notamment si tout estoit bien distingué, & que la rage, & la tristesse parussent bien en la face de cette ame desesperée, la crainte est l'auancouriere de la foy, dans ces esprits barbares: mais pour conclure ce point, ce pauvre Neophite ayant esté baptisé le 5. de Nouembre, vescu iusques à l'onzième du mois suiuant; exerçant des actes de foy & d'esperance, & donnant assez à cognoistre qu'il auoit receu ce diuin Sacrement pour le salut de son ame, & non pour esperer quelque secours pour son corps: car encor qu'il fut dans une grande difette si est-ce neantmoins qu'il ne nous demandoit rien, contre la coustume de sa nation qui est l'importunité mesme enuers les estrangers, estant mort Monsieur le Gouverneur, & Monsieur le Cheualier de l'Isle son Lieu-

they represented, he taught this to the others. "Look," said he, "here is the picture of those who would not believe; see how they are bound in irons, how they are in the flames, how mad with pain they are; those others who go to heaven, are the ones who have believed and obeyed him who has made all things." Heretics are very much in the wrong to condemn and to destroy representations, which have so good an effect. These sacred pictures are half the instruction that one is able to give the Savages. I had desired some portrayals of hell and of lost souls; they sent us some on paper, [32] but that is too confused. The devils are so mingled with the men that nothing can be identified therein, unless it is studied closely. If some one would depict three, four, or five demons tormenting one soul with different kinds of tortures, — one applying to it the torch, another serpents, another pinching it with red-hot tongs, another holding it bound with chains,—it would have a good effect, especially if everything were very distinct, and if rage and sadness appeared plainly in the face of the lost soul. Fear is the forerunner of faith in these barbarous minds. But to conclude this story, this poor Neophyte having been baptized on the 5th of November, lived until the eleventh of the following month, performing acts of faith and hope, and making it plainly understood that he had received this divine Sacrament for the salvation of his soul, and not in the hope of any benefit to his body. For although he was in great want, yet he asked us for nothing, contrary to the custom of his nation, which is importunity itself toward foreigners. When he died, Monsieur the Governor and Monsieur the Chevalier de l'Isle, his Lieu-

tenant, honorerent [33] ses funerailles, comme aussi plusieurs autres de nos François.

L'onzième iour de Nouembre le P. de Quen baptisa vn petit Sauuage malade, il se nommoit *Penoutet*, vn de nos François luy changea ce nom, & l'appella Iean Baptiste: sa mere permit volontiers qu'on l'instruisist, & qu'on le fist Chrestien.

A mesme iour nous en baptisâmes encor vn autre, qui fut nommé Louys, ses parens furent bien aises, qu'on luy conferast ce grand bien deuant qu'ils entraissent dans les terres.

Les iugemens de Dieu sont estranges, son esprit se respand sur ceux qu'il luy plaist. Le chemin estoit fort fascheux, pour aller aux cabanes des Sauvages, il falloit descendre vne montagne fort roide, ou y aller par eau, ce que nous ne pouuions faire; nous estions fort occupez en ces temps-là: cependant vn desir nous aiant pris d'aller voir ces Barbares, nous quittâmes toute autre affaire, & arriuâmes si à propos, que si nous eussions encor retardé fort peu de temps, ces deux pauvres petits fussent partis, & d'aupres de Kebec, & de cette vie, sans estre lauez dans le sang de l'agneau. Car leurs parens les alloient traifner dans les bois avec [34] eux, où ils moururent bien tost apres leur baptême, comme nous auons appris.

Le 14. du mesme mois nous baptisâmes en nostre Chappelle de Kebec, avec les saintes ceremonies de l'Eglise, vn petit enfant, aagé de quelques mois, ses parens le nommoient *Oüasibiskounesout*, & Monsieur Gand l'appella François, ce pauvre petit estoit fort malade, Dieu luy rendit bien tost apres la santé, son pere se nomme *Mantoueabeouichit*, & sa mere, *Outchi-*

tenant, honored [33] his obsequies, as well as many others of our Frenchmen.

On the eleventh day of November, Father de Quen baptized a little sick Savage called *Penoutet*. One of our Frenchmen changed this name for him into Jean Baptiste; his mother very cheerfully permitted him to be instructed and made a Christian.

On the same day, we baptized still another one, whose name was Louys; his parents were very glad to have this great blessing conferred upon him before they went farther inland.

The judgments of God are strange; he bestows his spirit upon such as he pleases. The road to the Savages' cabins was very bad; it was necessary to ascend a very steep mountain, or to go by water, which we could not do; we were very busy just at that time; yet, having been seized by a desire to go and see these Barbarians, we gave up everything else and arrived there so opportunely that, had we been even a little time delayed, these two poor little ones would have departed both from the neighborhood of Kebec and from this life, without being washed in the blood of the lamb. For their parents were going to drag them into the woods with [34] them, where, as we have learned, they died soon after their baptism.

On the 14th of the same month, we baptized in our Chapel at Kebec, with the holy ceremonies of the Church, a little child a few months old; its parents had named it *Ouasibiskounesout*, and Monsieur Gand called it François. This poor little one was very sick, but God soon afterwards restored it to health. It's father's name was *Mantoueabeouichit*, and its mother's, *Outchibahabanoukoucou*. They have given

bahabanoukoueou. Ils ont donné vne petite fille de leurs enfans au sieur Oliuier, qui la cherit tendrement, il l'entretient, & la fait esleuer à la Françoisé; si cét enfant s'en retourne par fois és Cabanes des Sauvages, son pere extremement aise de voir sa fille bien couuerte, & en fort bon point, ne luy laisse pas demeurer long-temps la renuoiant en la maison, où elle demeure; mais pour reuenir à nostre petit François, ses parens retournans de dedans les bois, au commencement du Printemps, Monsieur Gand, qui est charitable au possible enuers ces pauvres barbares, reconnut son petit filleul, l'appellant par son nom, ce pauvre petit luy respondit en begaiant, mais d'une façon si gentille, aussi est-il fort bel enfant, qu'aussi tost Monsieur Gand luy fit faire vn [35] petit habit à la Françoisé, si tost qu'il sera en estat d'estre instruit, i'espere que nous l'aurons pour l'instruire, son pere & sa mere l'ont ainsi promis en son baptême.

Le 12. de Decembre nos Peres qui demeurent à la Conception aux trois Riuieres, baptiserent vne petite fille, que Madame Godefroy nomma Marie. Les secrets de Dieu nous font incognus, les Sauvages s'estans retirez dans les bois, auoient emporté cette pauvre enfant âgée seulement de deux ou trois ans. Les Peres la voiant malade ne l'auoient osé baptiser, sur l'incertitude de sa santé. En fin ces Barbares la rapporterent vn peu deuant sa mort, contre ce propos qu'ils auoient fait de tarder bien plus long-temps, & Dieu la receut en sa grace, puis en sa gloire. *Qui habitat in adiutorio altissimi in protectione Dei cæli commorabitur.*

Le 5. de Ianuier deux petites filles Sauvages, furent solennellement baptisées en l'Eglise du grand Con-

one of their children, a little girl, to sieur Olivier, who cherishes her tenderly; he provides for her, and is having her brought up in the French way. If this child occasionally goes back to the Cabins of the Savages, her father, very happy to see his daughter well clothed and in very good condition, does not allow her to remain there long, sending her back to the house where she belongs. But to return to our little François. When his parents came back from the woods in the early Spring, Monsieur Gand, who is as charitable as possible to these poor barbarians, recognized his little godson; calling him by name, this poor little fellow answered him falteringly, but in so pretty a way,—he is indeed a very beautiful child,—that Monsieur Gand straightway had a [35] little dress made for him in the French fashion. As soon as he shall be in a condition to be taught, I hope we shall get him for instruction; his father and mother promised this when he was baptized.

On the 12th of December, our Fathers who live at the Conception, at the three Rivers, baptized a little girl whom Madame Godefroy named Marie. It is not for us to know the secrets of God. The Savages, having withdrawn into the woods, took with them this poor little child, only two or three years old. The Fathers, seeing her sick, did not dare to baptize her, on account of the uncertainty of her health. Finally, a short time before her death, these Barbarians came back with her, although they had intended staying away a much longer time, and God received her into his grace, then into his glory. *Qui habitat in adjutorio altissimi in protectione Dei cæli commorabitur.*

On the 5th of January, two little Savage girls were solemnly baptized in the Church of the great Con-

uent des Carmelites de Paris. La flotte retournant l'an passé de nos havres, emporta cinq Sauvages de ce païs cy, vne ieune femme Hiroquoise, vn petit garçon, & trois petites filles Montagnaises, cette ieune Hiroquoise demeure en la [36] maison de Madame de Combalet, qui prend la peine de l'instruire quelque-fois elle mesme en la foy de Iesus-Christ, & en la crainte de Dieu, comme ie l'ay appris; si la vertu s'emparoit tellement de son cœur, qu'elle fust propre pour retourner avec les Religieuses, qui viendront en son temps, elle leur seruiroit grandement: car elle instruiroit les petites filles Sauvages, qui seront avec elles, à planter du bled d'Inde, mais il feroit souhaitable qu'elle fust avec le temps en lieu, où elle peust s'addonner au iardinage, autrement aiant trop gousté la douceur du repos, & l'abondance d'une grande maison, elle refuiroit par apres le trauail, c'est à quoy i'apprends que l'on songe. Pour le petit garçon, on m'affeure qu'il est en bon lieu, i'espere qu'estant bien esleué, on le renuoiara quelque iour pour secourir ses compatriotes.

Quand aux trois petites filles, l'une d'icelles estoit desia Chrestienne, nous l'auons adressée à l'hospital de Dieppe, la Superieure de cette maison fort bien réglée, m'en escrivit en ces termes. *Nostre petite Louise fait tres-bien, elle est extremement douce, souple, obeïssante & deuote, quand il y a quelque petite deuotion à faire dans la classe des petites Seminaristes, c'est la premiere à la demander, elle est tellement modeste & [37] attentive durant le saint seruice de l'Eglise, qu'elle fait honte à nos petites Françoises, pour moy elle me donne de la deuotion. Je m'entretiens souuent avec elle des choses qui concernent nostre sainte Religion, elle y fait paroistre tant de con-*

vent of the Carmelites of Paris. The fleet which returned last year from our ports took five Savages from this country,—a young Hiroquois woman, a little boy, and three little Montagnais girls. This young Hiroquois woman lives in the [36] house of Madame de Combalet, who, as I have learned, sometimes takes the trouble herself to instruct her in the faith of Jesus Christ and in the fear of God; if virtue should so take possession of her heart that she should be fitted to return with the Nuns, who will come at the proper time, she would be of great service to them; for she would teach the little Savage girls, who will be with them, to plant Indian corn. But it would be desirable for her, in the course of time, to be put in a place where she can devote herself to gardening, otherwise, having too long tasted the sweetness of repose and the abundance of a great house, she would afterwards shun labor. I am told that they intend to do thus. As to the little boy, I am assured that he is in a good place; I hope that, after he has been well brought up, he will some day be sent to succor his countrymen.

In regard to the three little girls, one of them was already a Christian, and we sent her to the hospital at Dieppe. The Superior of this excellently regulated house writes me in these terms. *Our little Louise is doing very well. She is very sweet, compliant, obedient, and devoted. When there is some small act of devotion to be performed in the class of little Seminary girls, she is the first to ask to do it; she is so modest and [37] attentive during the holy services of the Church that she puts our little French girls to shame; for my part, she inspires me with devotion. I often converse with her about the things which concern our holy Religion;*

tentement, que ie crois qu'elle sera capable de faire un grand bien en son pays, si nostre Seigneur luy donne une longue vie. Nous esperons qu'elle Communiera à Pasques, eu esgard à sa deuotion. Il y a des millions de Chrestiens, qui ont receu nostre Seigneur, qui n'en sçauent pas tant qu'elle. Je vous enuoie une pale de calice, dont elle a fait la dentelle de point couppe, si elle n'eust point este malade, nous l'eussions renduë ou remenée plus sçauante, elle dit qu'elle veut estre Religieuse, & qu'elle ne veut point retourner en Canadas, qu'avec nos sœurs. Ce sont les paroles de la mere Superieure, qui deuoit renuoyer l'année prochaine cette pauvre petite; mais le sieur Hebout, qui luy a ferui de pere, la voïât si cõtente, la laisse volontiers, iusques à la venuë des Religieuses. Cette pauvre enfant m'a escrit trois mots, que ie coucherai volontiers icy. *Mon R. P. La Paix de nostre Seigneur. Je suis fort cõtente d'estre en France, pour les faueurs que i'y ay receu, & que ie pretëds y recevoir, me voïât à la veille de ma premiere Communion, ce qui me donne une telle allegresse, que ie n'ay point de paroles pour l'expliquer, ie prend l'assurance de supplier en toute humilité [38] V. R. d'en remercier la Diuine Majesté, ie vous enuoie le premier ouirage que i'ay fait, i'ay esperance d'estre plus sçauante, & de repasser quand & nos Meres en Canada, pour rendre le deuoir d'hospitalité à celles de ma nation, si Dieu m'en fait la grace.* Et plus bas elle s'excuse, si elle escrit fort mal, ne pouuant pas encor former ses lettres, Dieu veille respendre sa faincte benediction sur ces pauvres enfans. Mais parlons des deux autres; Je les auois presentées à Madame de Combalet, comme à celle dont la grandeur ne dedaigne point la bassesse de ces pauvres creatures. Cette Dame aiant pris resolution de les faire baptiser, les fit conduire en l'E-

she shows so much satisfaction therein that I believe she will be capable of doing great good in her own country, if our Lord gives her a long life. We hope she will take Communion at Easter, considering how devoted she is. There are millions of Christians who have received our Lord, who do not know as much as she does. I send you a chalice pall, the point lace edging of which was made by her. If she had not been sick, we would have returned her or brought her back better taught; she says she desires to be a Nun, and that she does not wish to return to Canadas except with our sisters. These are the words of the mother Superior, who was to send back this poor little child next year; but sieur Hebout, who has been as a father to her, seeing her so contented, is willing to leave her until the coming of the Nuns. This poor child has written me a few words, which I shall be glad to set down here. My Reverend Father, the Peace of our Lord. I am very glad to be in France, for the favors I have received here and expect to receive, seeing myself on the eve of my first Communion; this gives me so much joy that I have no words to express it. I take the liberty to beg, in all humility, [38] that Your Reverence will thank the Divine Majesty for it. I send you the first work I have done. I hope to have more learning and to cross over to Canada when our Mothers do, to render the debt of hospitality to the women of my nation, if God grants me the grace to do so. And farther down she excuses herself if she writes very badly, not yet being able to form the letters. May God bestow his holy blessing upon these poor children. But let us speak of the other two. I had presented them to Madame de Combalet, as to one whose greatness does not disdain the littleness of these poor creatures. This Lady, having decided to have them baptized,

glife des Carmelites, où elles quitterent le nom de Barbares, pour entrer dans la liberté des enfans de Dieu. La mere Magdelene de sainct Ioseph me defcrit leur baptême en peu de mots. *Vous apprendrez (dit-elle) la benediction que Dieu a donné au baptême des deux petites Sauuages, tant pour la celebrite de l'action, que pour la grande deuotion qu'un grand peuple, qui se trouua dans nostre Eglise, y tesmoigna. La plus grande fut tenuë sur les fonds, par Madame la Princeffe de Condé, qui la nomma Marguerite Therese, le parrain fut Monsieur le Chancelier. La seconde fut tenuë par Madame de Combalet [39] & nommée Marie Magdelene, le parrain a esté Monsieur des Noiers, Secretaire d'Estat, nous eufmes en nostre Eglise pour Predicateur Monsieur l'Euesque de saint Papoul, vn des plus estimez Predicateurs de nostre temps, & tres-sainct homme, lequel aiant ce beau suiet de la vocation des Gentils, parce que c'estoit le iour des Rois, il n'oublia pas de recommander l'action de nos deux petites Canadoises, & de louer la charité de ceux qui trauaillent à acquerir ces ames au fils de Dieu. Et plus bas elle adioute: Je vous diray encor, que Marguerite Therese, qui nous est restée des deux petites Sauuages, l'autre étant trespassee, est la plus iolie qu'il est possible, elle paroist fort bonne enfant, & auoir bien de l'esprit, elle fait de petites questions, comme est de sçauoir, si nous ressusciterons, si nous verrons Dieu, si nos corps seront glorieux, sur le saint Sacrement; si c'est Dieu qui y est caché sous les especes sacramenteles: & ainsi plusieurs autres choses, qu'elle demande sur cela. J'espere que Dieu la benira, & en aura soin.*

Ah! que ie dirois volontiers à cette enfant: *he las ma fille qui vous a tiré de la bassesse pour vous loger dans l'affection des grands, qu'avez vous donné à*

had them taken to the Church of the Carmelites, where they gave up the names of Barbarians, to enter into the freedom of the children of God. Mother Magdelene of saint Joseph describes their baptism to me in a few words: *You will hear (she says) about the blessing God has granted us in the baptism of two little Savages, not only on account of the celebrity of the act, but for the great devotion shown by the distinguished people who were in our Church. The taller one was held over the font by Madame the Princess de Condé, who named her Marguerite Therese; the godfather was Monsieur the Chancellor. The second was held by Madame de Combalet, [39] and named Marie Magdelene; the godfather was Monsieur des Noiers, Secretary of State. We had in our Church, as Preacher, Monsieur the Bishop of saint Papoul, one of the most estimable Preachers of our time, and a very holy man; he having taken that beautiful topic, the vocation of the Gentiles, because it was Epiphany, did not forget to commend the act of our two little Canadians, and to praise the charity of those who are striving to obtain these souls for the son of God. And, further on, she adds: I will tell you also that Marguerite Therese, the one remaining to us of the two little Savages, the other having died, is as pretty as she can be. She seems to be a very good child, and to have much intelligence. She asks little questions, such as whether we shall be resurrected, if we shall see God, if our bodies will be glorified, in regard to the holy Sacrament, if God is concealed there under the sacramental elements; and likewise many other things which she asks, regarding such matters. I hope God will bless her and take her under his care.*

Ah! would that I could say to this child, "Alas, my daughter, who has drawn you from your lowly estate to place you in the affection of nobles? What

Dieu pour fortir de vostre esclavage, & pour estre enroolée au nombre de ses enfans, vous [40] fou- uient-il des resistances, que vous me faifiez, quand vostre pere vous aiant mis entre mes mains, vous en vouliez eschapper à toute force, pour courir apres vostre malheur! vous ne croiez pas ce que vos com- patriotes ne sçauroient encor se persuader, que nous desirions vous procurer le plus grand de tous les biens, priez pour eux maintenant, & vous disposez de les venir secourir. Je vois tous les iours vos com- pagnes mal vestuës, logées sous des escorces, quasi tousiours affamées, & vous estes en l'abondance, be- nifiez celuy qui vous a fait ces biens, & le conieurez d'auoir compassion de vostre pauvre & miserable na- tion. Pour tous ces grands personnages que ie viens de nommer, lesquels ont cooperé à vostre baptesme, ie ne leur puis dire autre chose sinon, *Benedicti vos à Domino*, qu'ils font les benis de Dieu. Ce n'est pas ma fille pour la noblesse de vostre extraction, qu'ils vous ont tenus sur les fonds, qu'ils prennent la peine de vous instruire, qu'ils vous honorent de leur affe- ction, mais ces ames font des ames d'eslite, qui sçauent la grandeur & le prix du sang de Iesus-Christ, qu'ils vous veulent appliquer, pour l'amour qu'ils luy por- tent: reconnoissez ces faueurs, abbaïffez vous deuant eux, & bien d'auantage [41] deuant Dieu, prenant ces belles paroles pour vostre deuise, *Misericordias Domini in æternum cantabo*, Je chanterai à tout iamais les misericordes de mon Dieu. C'est assez sur ce point, i'ay creu que ces deux enfans nez en nostre nouvelle France, deuoient auoir place entre ceux, que Dieu a pris pour ses enfans en leur pays.

Le 20. de Ianuier nous baptifames le petit fils d'un

have you rendered to God for your deliverance from slavery, and for your enrollment among the number of his children? Do you [40] remember the resistance you made when your father placed you in my hands? You wished to escape by force, to run after your misery! You would not believe what your countrymen could not yet be convinced of, that we desired to secure for you the greatest of all blessings. Pray for them now, and prepare yourself to succor them. Every day I see your compatriots poorly clothed, lodged under bark, and almost always famished, while you are living in abundance. Bless him who has given you these comforts, and implore him to have pity on your poor and wretched nation. As for all those great personages whom I have just mentioned, who have coöperated in your baptism, all I can say to them is, *Benedicti vos à Domino*, that they are the anointed of God. It is not, my daughter, for the nobleness of your extraction that they have held you over the font, that they take the trouble to teach you, that they honor you with their affection; but these souls are the souls of the elect, who know the greatness and the value of the blood of Jesus Christ, which they wish to apply to you for the love they bear him. Acknowledge these favors, abase yourself before them, and still more [41] before God, taking these beautiful words as your motto, *Misericordias Domini in æternum cantabo*, "I will sing forever the mercies of my God." Enough upon this point; I have felt that these two children, born in our new France, ought to be placed among those whom God has taken as his children in their own country.

On the 20th of January, we baptized the little son of a Savage called *Itaouigabaouion*. As we had ob-

Sauuage nommé *Itaouigabaouïou* comme nous auions remarqué que son enfant estoit malade, nous luy recommandions fort de nous aduertir quand il le verroit en danger de mort, afin de luy procurer l'entrée du ciel; il n'y manqua pas, car voiant qu'il ne pouuoit plus manger, il nous vint dire que c'estoit fait de son fils, & que nous luy fissions ce que nous auions destiné, nous luy demandâmes s'il le pourroit apporter à la Chappelle, car ils estoient cabanez assez proche de Kebec, & s'il ne cognoissoit point quelque François, pour le prier d'estre parrain de son enfant, il repart qu'il feroit apporter le malade, & qu'il prioit Monsieur de saint Sauueur de luy donner nom, cela fut fait, l'enfant fut consacré à Iesus-Christ, & nommé Nicolas. Trois iours apres, ce pauvre petit Chrestien tirant [42] aux abois, son pere nous enuoia querir pour le voir mourir, toute la Cabane estoit remplie de Sauuages, inuitez à vn festin, qu'on faisoit pour la mort de l'enfant; nous entraâmes apres que le festin fut acheué: le pere tenoit son pauvre petit enfant, qui enduroit & souffroit de grandes conuulsions, sa mere se lamentoit fort, tous les Sauuages estoient dans vn triste & morne silence, estans entrez nous gardâmes le silence quelque temps aussi bien que les autres, afin de leur tesmoigner que nous participions à leur deuil, veritablement nous admirions la constance du pere de ce petit innocent: car quoy que ses yeux^xvissent les douleurs bien sensibles de son fils vnique, & que ses oreilles entendissent les tristes sanglots, & lamentations de sa femme, il ne donna iamais aucun signe, ny aucune marque d'un cœur foible, mais avec vne grande egalité d'esprit, qui paroissoit sur son visage, il soulageoit son fils avec

served that his child was sick, we recommended him strongly to let us know if he saw it in danger of death, that we might secure for it an entrance to heaven. He did not fail to do so, for, seeing that it could no longer eat, he came to tell us that it was all over with his son, and that we should do to him what we had intended. We asked him if it could be brought to the Chapel, for they were encamped quite near Kebec; and if he was not acquainted with some Frenchman, whom he could ask to be godfather for his child. He replied that he would have the sick one brought there, and would ask Monsieur de saint Sauveur to give it a name. This was done; the child was consecrated to Jesus Christ, and named Nicolas. Three days afterwards, as this poor little Christian was nearing [42] his end, his father sent for us to come and see him die. The Cabin was filled with Savages, who were there as guests at a feast that had been prepared in anticipation of the death of the child. We entered after the feast was over; the father was holding his poor little infant, which, in agony, was experiencing violent convulsions; its mother was uttering loud laments, all the Savages were in a sad and mournful silence; having entered, we, like the others, maintained silence for some time, in order to show them that we were participating in their mourning. Truly, we admired the firmness of the father of this little innocent; for although his eyes saw the very evident sufferings of his only son, and although his ears heard the mournful sobs and lamentations of his wife, he gave no sign nor indication of a weak heart, but with great equanimity of mind, which appeared upon his face, he soothed his son with the love of a mother, preserving, however,

vn amour de mere, gardant neantmoins la conſtance d'vn pere ; apres auoir imité quelque temps leur ſilence, ie commençai à vouloir conſoler la mere, non pas tant pour eſperance de luy oſter ſa triſteſſe, que pour entrer dans vn meilleur diſcours. Nous ſommes [43] en Europe dans vn erreur quand quelqu'un eſt triſte, nous l'accablons de raifons pour arracher ſon mal, & c'eſt cela meſme qui luy augmente ſa douleur. La meilleure façon de conſoler vne ame affligée, c'eſt de fuiure le conſeil de ſainct Paul, *Flere cum flentibus*, pleurer avec ceux qui pleurent, afin de leur faire ietter par les yeux, notamment aux femmes, l'amertume qui noie leur cœur, cela fait, il ne faut plus parler de l'obiet qui cauſe la triſteſſe. Les Sauuages gardent cecy parfaitement, car ils ne veulent point qu'on face mention des trefpassez dans leurs diſcours familiers, mais ſeulement quand on veut (comme ils diſent) releuer ou faire reuiure le deffunt, faiſant porter ſon nom à quelque autre. Mais reprenons noſtre diſcours, ie pris donc la parole & m'adreſſant à la mere, ie luy dis, ie garderai parmi vous la couſtume des François, quand quelque enfant meurt en France, & que la mere s'en afflige, on luy dit qu'en effet elle a raiſon de s'attriſter de la perte d'un ſi gentil enfant, mais neantmoins qu'elle doit bien toſt eſſuier ſa douleur, ſi ſon enfant meurt Chreſtien : car le ciel luy eſt ouuert, où il s'en va en vn lieu plein de delices, où la maladie, la [44] faim, la pauureté, les douleurs, & la mort n'entre point. En vn mot, ie taſchai en mon patois Sauuage, de leur faire voir vn petit eſchantillon des grands biens, dont ce petit enfant de Dieu alloit iouiſſe. Ils eſcouterent cela dans vn grand ſilence, & monſtrèrent y prendre

the firmness of a father. After having shared their silence for some time, I began to try to console the mother, not so much in the hope of dispelling her sadness, as for the sake of introducing a more cheering topic. We [43] Europeans make a mistake in overwhelming one who is in sorrow with arguments serving to remove his trouble, for it is just that which augments his grief. The best way to comfort an afflicted soul is to follow the advice of saint Paul, *Flere cum flentibus*, "Weep with those who weep," that they, especially women, may shed through the eyes the bitterness that inundates the heart; after this is done, the thing that causes their grief need no more be mentioned. The Savages follow this rule to perfection, for they do not allow any one to mention the dead in their ordinary conversation, but only when it is desired (as they say) to take up or to restore the deceased to life by having another assume his name. But let us resume our discourse. Then I began to speak, and, addressing myself to the mother, said to her, "I will observe among you the French custom; when a child dies in France and the mother mourns for it, they say to her that she has indeed reason to grieve for the loss of so sweet a child, but that, nevertheless, she ought soon to assuage her grief if her child has died a Christian; for the sky is opened to it, whither it will go to a place full of delights, where sickness, [44] hunger, poverty, grief, and death do not enter. In a word, I tried, in my Savage patois, to make her see a little specimen of the great blessings which this little child of God is going to enjoy. They listened to this in profound silence, and showed that they took great pleasure therein; in conclusion, this little Angel, having held

plaisir; pour conclusion ce petit Ange, aiant encor resisté quelque temps s'enuola au ciel, & son corps fut enterré solennellement, avec vn autre Chrestien, dont ie vay parler.

Le 25. du mesme mois, le fils d'un Sauvage, que les François furnomment Le Cadet, receut le saint Baptisme. Le P. de Quen le fit Chrestien, & Monsieur Gand le nomma Paul, il estoit aagé de dixsept ans ou enuiron, ce pauvre garçon nous ferma fort long temps l'oreille, ne voulant point en aucune façon ouïr parler de Dieu; ie ne sçay s'il ne se figuroit point qu'il estoit mal pris à vn sien frere d'auoir receu la foy, s'imaginant que le Sacrement de vie luy auroit causé la mort; quoy que c'en soit, quand ie l'abordoïs pour l'instruire, estant fort malade, il s'enueloppoit dans sa robe, & ne me vouloit point escouter en aucune façon, c'est pourquoy ie tafchai de l'espouuanter, par l'apprehension de l'enfer, si bien que ie le fis [45] pleurer, dequoy m'estant apperceu, ie redoublai mon discours, & rehaussai ma voix, tu ne crains pas la mort eternelle, & tu crains la mort de ton corps, soit que tu croie, ou que tu ne croie pas, tu es mort, tu n'en peux plus, & non content de souffrir la langueur de ta maladie, tu veux souffrir les tourmens horribles de l'enfer, si ie te haïssois, ie te laïssois aller dans le feu, mais i'ay pitié de ton ame, escoute & prend garde si ce qu'on t'enseigne est mauuais; son pere voyant que ie le pressois, luy dit: mon fils tu deurois obeïr au pere, ce qu'il t'enseigne est bon. En fin Dieu luy toucha le cœur, il me promit qu'il m'escouteroit, ce qu'il fit, l'ayant iugé assez instruit, nous le baptisâmes, cinq iours apres son baptisme il mourut, la mesme nuict que le petit Ni-

out for some time, flew away to heaven, and his body was solemnly buried, with that of another Christian of whom I am about to speak.

On the 25th of the same month, the son of a Savage, whom the French surnamed *Le Cadet*, received holy Baptism. Father de Quen made him a Christian, and Monsieur Gand named him Paul; he was about seventeen years old. For a long time this poor boy closed his ears against us, not willing to hear God spoken of in any way; I do not know whether he fancied that misfortune had come upon one of his brothers for having received the faith, imagining that the Sacrament of life had been the cause of death to him; be that as it may, when I approached to give him instruction, as he was very sick, he wrapped himself up in his robe, and would not listen to me at all. I tried, therefore, to frighten him with the fear of hell,—so that, indeed, I made him [45] weep; as soon as I became aware of this, I redoubled my efforts, and with greater earnestness said, “Thou dost not fear eternal death, and thou fearest the death of thy body; whether thou believest or dost not believe, thou art dead, thou canst do no more; and, not content to suffer the long pain of thy disease, thou wishest to suffer the horrible torments of hell; if I hated thee, I would let thee go into the flames, but I have compassion for thy soul; listen, and see if what thou art taught is bad.” His father, seeing that I was urging him, said, “My son, thou must obey the father; what he teaches thee is good.” Finally God touched his heart, so that he promised to listen to me, which he did. Having judged him sufficiently instructed, we baptized him; five days after his baptism, he died, on the same

colas, c'est pourquoy on les enterra tous deux ensemble. Or comme on eut beaucoup de peine à faire la fosse, la terre estant fort gelée, les Sauvages qui venoient au conuoi, se retirerent en nostre maison, attendant qu'elle fust faite, ie me mis donc en ma chambrette, l'un d'eux me voiant parti, prit la parole, & commence à dire à ses compatriotes: L'admire ce que disent ces gens icy, ils prennent beaucoup de peine pour nous, ils nous disent que les [46] morts qui ont creu, s'en vont deuant nous iouïr d'un grand bon-heur, & que nous irons apres eux, si nous voulons croire, qu'il y a des peines ordonnées pour les meschans, ie pense qu'ils disent vray, nous ne scaurions dire le contraire: car comme ce qu'ils disent nous est nouveau, & que pas un de nous n'en a cognoissance, si nous n'en voions la verité, de moins n'offerions-nous les accuser de menfonge; si nos ancestres eussent sceu escrire, ils nous auroient laissé de gros liures de fables & de faussetez; pour moy ie trouue que la doctrine des François est bonne. L'escoutois ce discours de ma chambre, que les autres à la verité n'improuuoient pas, mais aussi ne donnoient ils pas assez de tesmoignages qu'ils l'approuuassent fort.

Le 14. de Feburier vne femme paralitique fut mise au nombre des Chrestiens. Voicy comme en parle le P. Buteux, cette pauvre creature n'auoit plus que les lévres, & la parole de libre, elle estoit couchée sur un bout de peau de cerf, large & long enuiron de deux pieds, couuerte de la moitié d'une demie couverture tres-simple, & toute vîée, elle estoit dans une cabane percée à iour de tous costez. Comme elle ne pouuoit s'approcher du feu, ny en faire quand il s'estaignoit la nuict [47] elle estoit par fois toute roide

night as little Nicolas, and this is the reason why they were buried together. But as there was considerable trouble in digging the grave, for the ground was frozen hard, the Savages who came to take part in the funeral procession withdrew to our house, to wait until it was made. Now I retired into my little room, and one of them, seeing me leave, took the floor and began to say to his compatriots, "I admire what these people say; they take a great deal of trouble for us; they tell us that the [46] dead who have believed go away before us, to enjoy great happiness, and that we shall go after them if we will believe; that punishments are ordained for the wicked. I believe they are telling the truth; we could not gainsay them; for since what they say is new to us, and as not one of us has any knowledge of it, if we do not see the truth thereof, at least we dare not accuse them of lying. If our ancestors had known how to write, they would have left us great books filled with fables and falsehoods; for my part, I find that the doctrines of the French are good." I listened from my chamber to this discourse, which the others did not, in truth, disapprove, but neither did they show much evidence that they greatly approved it.

On the 14th of February a paralytic woman was placed among the number of Christians. See how Father Buteux speaks of her: "This poor woman had nothing left her but her lips and power of speech; she was lying on a piece of deerskin about two feet square, and was covered with a quarter of a very meager and worn-out blanket; she was in a cabin open to the daylight on all sides. As she could not get near the fire, nor kindle one when it went out at night, [47] she was sometimes all stiff and frozen

& glacée de froid, les Sauvages qui n'ont point de foy, & par confequent de charité, luy laiffoient demander à boire plus de quatre fois deuât que de luy en donner vne feule fois, ie la faifois manger moy-mefme, dit le P. & l'appatois comme vn enfant; quand i'allois aux cabanes, ces barbares me difoiët, qu'elle auoit les reins tout efcorchez, & cependant iamais dans tout le temps que nous l'auons vifitée, nous n'auons veu aucun acte d'impatience, ny entendu aucune plainte de ceux de fa cabane, feulemẽt cõme elle vit qu'ils parloiët de decabaner, hélas! dit elle, ils me tuëront, ou m'abandonnerõt en quelque endroit: cela mefme arriua le lëdemain de fon baptefme: car le P. du Marché eftant allé aux cabanes luy porter a manger, ils l'arrefterent, & luy dirent, attend tu entreras bien toft, ils enfeueliffoient cette pauure creature, laquelle fe portoit affez bien deux heures deuant, aiant fait le figne de la croix, & prononcé le doux nom de Iefus & de Marie. Il eft affez probable qu'ils la mirent à mort. L'hofpital remediera à ces grands defordres.

Le 18. du mefme mois, vne fẽme Sauvage receut le baptefme, mais il vaudroit biẽ mieux pour elle, que iamais elle ne l'eufst receu: car elle eft morte dans l'apoftafie. Comme le P. [48] de Quen & moy la vifitions fort fouuent durant fa maladie, fi nous ourrions la bouche pour luy parler de noftre creance, gueriffez moy, difoit elle, & ie croirai, autrement non, ie veux viure, fi vous me voulez rendre la fanté, i'obeirai à vos paroles. I'auois beau luy dire que cela n'eftoit pas en noftre pouuoir. Comme vn Sauvage nommé *Makheabichtichiou*, s'eftoit trouué mal, & que nous l'auons affifté en fa maladie, le faifant

with the cold. The Savages, who have no faith and therefore no charity, let her ask for a drink more than four times before giving it to her once; I myself gave her food," says the Father, "feeding her like a child. When I went to the cabins, these barbarians told me that her loins were quite raw; and yet, during all the time we visited her, we never saw an act of impatience, nor heard a complaint against those of her cabin, except when she saw they were going to break camp; "Alas!" said she, "they will kill me, or abandon me somewhere." That very thing happened the day after her baptism; for Father du Marché having gone to the cabins to take her something to eat, they stopped him and said to him, 'Wait, thou shalt go in soon.' They were preparing to bury this poor creature, who two hours before was feeling well enough, as she had made the sign of the cross and pronounced the sweet names of Jesus and Mary. It is quite probable that they put her to death. The hospital will remedy these great wrongs."

On the 18th of the same month a Savage woman received baptism; but it would have been much better for her if she had never received it, for she died in apostasy. As Father [48] de Quen and I visited her very often during her sickness, if we opened our mouths to say anything to her about our belief, "Cure me," she would say, "and I will believe, otherwise not; I wish to live; if you will restore me my health, I will obey your words." In vain did I tell her that this was not in our power. As a Savage named *Makheabichtichou* was feeling ill, and as we had ministered to him in his sickness, occasionally having him sleep in our house, this woman, seeing that he

par fois coucher en nostre maison; cette femme voyant qu'il se portoit bien, attribuoit le recouurement de sa fanté à nostre pouuoir, & à la cognoissance que nous auions avec le *Manitou*, c'est à dire, avec celui qui oste ou rend la vie, si bien qu'elle nous demandoit tousiours la vie du corps, ne se souciant pas beaucoup de celle de l'ame; ie me fers de toute la douceur possible pour gagner son esprit, ie passe de la douceur aux menaces, mais ny l'huile, ny le vinaigre, n'estoient pas assez puissans, pour guerir vne si grande maladie comme est l'opiniastreté, qui aime trop cette vie, est en danger de perdre l'autre, comme il est arriué à cette pauvre miserable, selon qu'on en peut probablement iuger, aiant donc quasi desesperé de son salut, i'en aduertis le sieur Oliuier, qui cognoissoit & cherissoit ses parens [49] de longue main, & qui assistoit fort charitablement cette pauvre languissante, il la va voir, luy demande si elle se veut perdre, d'où venoit qu'elle ne me vouloit point escouter? il ne fait que me tancer, & me parler de la mort, m'estourdissant en ma maladie, respondit elle. En effet ne pouuant faire entrer la foi dans son esprit, par l'esperance du ciel, i'auois tasché de luy donner entrée par la terreur de l'enfer. Or soit qu'elle feignist, ou qu'en verité elle eust quelque bonne volonté, elle promit au sieur Oliuier de croire en Dieu, & d'obeïr à ce que ie luy dirois. Nous la visitâmes plusieurs fois, elle nous escouta avec paix & repos, montrant prendre goust en nostre doctrine; la voyant suffisamment instruite, nous luy accordons le baptême qu'elle fouhaittoit, du moins en apparence. Le sieur Oliuier luy donna nom Marie, ie confesse que mon ame ressentoit ie ne sçai quel dégoust, qu'elle

became well, attributed the restoration of his health to our power, and to our acquaintance with the *Manitou*, that is, with the one who takes away or restores life; hence she always asked us for the life of the body, not troubling herself much about that of the soul. I used all the mildness I could to gain her attention, I passed from gentleness to threats; but neither oil nor vinegar was powerful enough to cure so great a disease as obstinacy. He who loves this life too much is in danger of losing the other; thus it was with this poor creature, as far as we can with probability judge. Now as her salvation seemed almost hopeless, I informed sieur Olivier, who knew and cared for her parents [49] efficiently, and who was very kind and charitable to this poor invalid. He went to see her and asked her if she were willing to be lost, and why she would not listen to me. "He does nothing but chide me, and speak to me of death, crazing me in my sickness," she replied. Indeed, as I could not make the faith enter her mind through the hope of heaven, I had tried to gain admission for it through the dread of hell. Now either because she was playing a part, or because she had in truth some good intentions, she promised sieur Olivier to believe in God and to be obedient to what I should tell her. We visited her several times, she listened to us quietly and peacefully, showing that she enjoyed our doctrine. Seeing her sufficiently instructed, we granted her the baptism that she wished, at least in appearance. Sieur Olivier named her Marie; I confess that my soul felt a sort of repugnance that it is not wont to feel during the baptism of others. I could not refrain from testifying to sieur Olivier that my heart was not satisfied. Father de Quen had the

n'a pas de coustume de ressentir au baptême des autres. Je ne me peu tenir, que ie ne tesmoignasse au sieur Oliuier, que mon cœur n'estoit point satisfait. Le P. de Quen auoit les mesmes sentimens; mais qu'eussions nous fait, il n'y a point d'apparence de refuser ce Sacrement à vne personne, qui fait paroistre [50] qu'elle a desir de s'en bien seruir; aiant receu ces eaux sacrées, nous taschions bien d'en conceuoir quelque ioie, mais mon ame n'en pouuoit receuoir, quoy que ie l'y contraignisse à force de raisons, quelques iours s'escoulerent, sans qu'elle fit paroistre aucune alienation de la foy, mais rentrant dans les pensées de la vie presente, elle nous prit en horreur, en forte qu'elle ne nous vouloit plus parler, ny respondre à nos demandes, on a beau l'amadoier pour la flechir, ses oreilles sont bouchées à nos paroles, & son cœur fermé aux inspirations de Dieu. Voiant dōc qu'elle s'alloit perdre ie l'entrepris certain iour, formant les plaintes que feroit son ame dans le desespoir, & dans les feux, peut estre auant que trois iours se passassent. Je luy racomptai quelque chose de la rage & de la fureur des diables, elle ne peut supporter ces menaces, elle se met à pleurer & à grincer les dents, & sans me rien dire, elle sort de la cabane à quatre pattes, comme on dit, car elle ne se pouuoit plus tenir sur ses pieds, & se couche sur la neige. Je pensois qu'elle fut sortie pour quelque necessité: mais le P. de Quen me dit, non i'ai bien cogneu à son geste qu'elle est sortie de despit & de rage. Voiant qu'elle ne retournoit point, ie m'imaginai [51] qu'elle estoit entrée dans quelque autre cabane voisine: c'est pourquoy aiant tardé encor enuiron vne demie heure à instruire ceux avec

same sentiments. But what should we do? There is no excuse for refusing this Sacrament to a person who shows [50] a desire to avail himself of it. After she received these sacred waters, we tried hard to feel some joy therein, but my soul could not entertain that feeling, although I tried to constrain it thereto by force of argument. A few days slipped away, and she did not show any alienation from the faith; but, when she returned to the thoughts of the present life, she conceived a horror for us, so that she would no longer speak to us nor respond to our inquiries. In vain do we try to bend her by coaxing; her ears are deaf to our words, and her heart closed to the inspirations of God. Now seeing that she was going to be lost, I took her in hand one day, representing to her the complaints her soul would make in its despair and in the flames, perhaps before three days would pass away. I related to her something of the rage and fury of the devils. She could not endure these threats; she began to weep, and to grind her teeth; and, without saying anything to me, she went out of the cabin on all fours, as they say, for she could not stand on her feet, and lay down on the snow. I thought she had gone out to attend to some necessity; but Father de Quen said to me, "No, I knew very well from her actions that she had gone out from vexation and rage." Seeing that she did not return, I imagined [51] that she had entered some neighboring cabin. Hence, having stayed about half an hour longer to instruct those with whom we were, we went out, intending to return home; but we were astonished to see this poor abandoned woman lying upon the snow, exposed to the air, and having no covering but a miserable piece of fur. I offered to

lesquels nous estions, nous fortifmes pour nous en retourner; nous fumes estonnez que nous trouuâmes cette pauvre abandonnée exposée à l'air, & sur la neige, n'ayant sur soi qu'un meschant bout de peau, dont elle se couuroit; ie me presente pour la reconduire en sa cabane, luy parlant affablement, & avec compassion, elle me rebuta opiniastrément; son mary qui estoit bon Sauvage en estoit bien triste, mais il n'y pouuoit apporter aucun remede.

Peu de iours apres vne femme Sauvage me vint trouuer, & me dit que cette miserable apostate s'estoit voulu tuer, qu'on auoit esloigné d'elle tous les cousteaux, qu'on l'auoit veüe enleuée en l'air plus d'une coudée, qu'elle s'estoit defrobée de ses gens s'enfuiant la nuict pour disparoistre, & estre emportée du diable, que ses gens l'auoient rattrappée, que si elle eust disparu, elle auroit cōfommé & fait mourir les Sauvages. Tout cecy m'estonna. Je m'enquist si par fois quelque Sauvage disparoissoit sans estre reueu, on me dit que cela arriuoit. Mais ie [52] parlerai de cecy en un autre endroit; desirant donc sçauoir si cette femme nous auoit raconté de vraies, ou de fauces nouuelles, nous priaâmes Monsieur Oliuier d'aller visiter cette desesperée, pour voir si elle vouloit persequer dans son malheur, & pour s'enquerir de ce qui luy estoit arriué, il l'a fut voir; elle ne voulut point respondre à ses demandes, ny luy parler en aucune façon. Il interrogea sa mere sur ce qui s'estoit passé, elle donna assez à cognoistre qu'en effect elle s'estoit voulu tuer, qu'elle leur estoit eschappée la nuict, sans sçauoir comment; mais qu'ils l'auoient attrappée, & ramenée en sa cabane; comment s'enfuiroit elle, demanda-il, veu qu'elle ne se peut remuer? qu'en sçauons nous ref-

take her back to her cabin, speaking to her kindly and pityingly; she obstinately repulsed me. Her husband, a good-natured Savage, was very sorry about this, but he could furnish no remedy for it.

A few days later, a Savage woman came to see me, and told me that this miserable apostate had tried to kill herself; that all the knives had been put out of her reach; that she had been seen raised in the air more than a cubit; that she had escaped from her people, fleeing in the night so as to vanish and be carried away by the devil; that her people had captured her; that, if she had disappeared, she would have wasted away, and would have caused the death of the Savages. All this astonished me. I inquired if occasionally some Savage disappeared, never to be seen again, and I was answered that this did happen. But I [52] will speak of this in another place. Now wishing to know whether this woman had related true or false news to us, we begged Monsieur Olivier to go and visit this desperate creature, to learn whether she intended to persevere in her unhappy course, and find out what had happened to her. He went and saw her; she would not answer his inquiries, nor speak to him at all. He questioned her mother as to what had taken place; she said enough to convince him that she had really tried to kill herself, that she had escaped from them in the night without their knowing how; but that they had captured her, and brought her back to her cabin. "How could she escape," he asked, "seeing that she is unable to move?" "How do we know?" they replied. "Perhaps," said the mother, "her soul tried to go away, and she ran after it so as not to let it escape." That is the story sieur Olivier brought back to us. Final-

pondent-ils, c'est peut-estre, dit sa mere, que son ame s'en veut aller, & elle couroit apres pour ne la point laisser eschapper. Voila ce que le sieur Oliuier nous en rapporta. En fin la pauvre miserable aiant la mort entre les dents, fut portée de l'autre costé du grand fleuve, où les Sauvages alloient chercher de l'Orignac, & mourut bien tost apres son depart, ainsi qu'il nous fut rapporté.

Le 28. du mesme mois de Feburier Monsieur Gand fut parrain d'une femme Sauvage, [53] & la nomma Anne en son baptême. Le desespoir de la santé du corps luy fit penser à la santé de l'ame, tant qu'elle eut quelque esperance de la vie temporelle, elle ne se mit point en peine de l'éternelle: mais voiant que le temps luy alloit eschapper, elle se voulut ietter dans l'éternité: comme ie m'estonnois de la longue resistance, qu'elle nous auoit fait, vn ieune Sauvage me dit, que ie ne m'en estonnasse pas, & que plusieurs de leur nation ont cette pensée, que le baptême nuit à la vie, mais qu'il est bon pour se defendre du feu dont nous les menaçons; voila pourquoy quelques vns ne veulent point estre baptisez, qu'ils n'aient perdu toute esperance de pouoir recouurer leur santé; c'est vn erreur que le diable leur iette dās l'esprit, semblable à celuy de nos heretiques, qui donnent des passeports aux enfans pour aller au ciel sans baptême, mais les vns & les autres sont trompez. Cette pauvre femme estant Chrestienne, suruescut quelques iours, comme nous l'allions souuent consoler, pour l'aider à se fortifier en la foy qu'elle auoit receüe, ie luy demandai si elle n'auoit point ouy parler de Marie, qu'elle connoissoit fort bien (c'est cette Apostate dont ie viens de parler) & si elle ne vouloit point se perdre aussi biē

ly, when the poor wretch had death upon her face, she was carried to the other side of the great river, where the Savages were going to hunt the Moose, and died soon after her departure, as we have been told.

On the 28th of the same month of February, Monsieur Gand was sponsor to a Savage woman [53] and named her Anne in baptism. The hopeless condition of her bodily health made her think of the health of the soul; as long as she had any hope of temporal life, she gave herself no anxiety for the eternal; but, when she saw she was losing her hold on time, she sought to grasp eternity. As I expressed some surprise at the long resistance she had made to us, a young Savage told me that I need not be astonished at it,—that many of their nation had this idea, that baptism is injurious to life, but that it is a good thing with which to protect oneself from the fires with which we threaten them. So this is why some do not consent to be baptized until they have lost all hope of being able to recover their health. It is an error that the devil puts in their minds, like that of our heretics who give passports to unbaptized children to go to heaven; but both are deluded. This poor woman, after she became a Christian, survived a few days. As we often went to console her, and to help her strengthen herself in the faith she had accepted, I asked her if she had not heard about Marie, whom she knew very well (she is that Apostate of whom I have just spoken), and if she would not be lost as she had been. [54] “Ah, indeed I do not,” she replied; “I wish to believe until death; I do not wish to go down under the earth, into those furnaces you have told us about.” Having perse-

qu'elle. [54] Helas! nenny, me fit elle; ie veux croire iufques à la mort, ie ne veux point defcendre fous la terre, dans ces brafiers dont vous m'auiez parlé. Aiant perfeueré dans cette faincte refolution, en fin elle alla iouïr des biens, qu'elle auoit efperé. Le 7. iour de Mars nous enterrafmes fon corps à la façon des Chreftiens. Or il arriua que fes parens aians enueloppé ie ne fçay quel petit paquet d'efcorce avec fon corps, la vouloient deterrer le lendemain, ie m'y oppofai & preffai fort le Sauuage qui me portoit cette parole de me dire ce que c'eftoit, en fin il me dit que c'eftoit vn peu de fes cheueux, qu'ils auoient couppé & enueloppé dās de l'efcorce, & que ce petit paquet auoit esté mis avec le corps par mégarde, qu'il le falloit retirer pour le dōner au plus proche parent de la deffunte. Ie m'ẽ moquai de leurs fuperftitions, & cōme il me dit que cẽt hōme fe pourroit fafcher, ie luy dis en riant, qu'il couppaft vn petit des cheueux de fa teſte, ou qu'il priſt vn peu de poil d'Orignac, pour dōner à fon parent; que cela luy feroit bien auffi vtil, que ce qu'il demandoit, il ſe mit à rire, & s'en alla.

Le 13. de May ne [*ſc.* nous] fĩmes Chreftien, m'efcrivrẽt nos PP. des trois Riuieres, vn petit garçon âgé de quatre à cinq ans, fils d'vn Sauuage nommé *Aouſemenisk*. Il n'eftoit pas ſi voifin [55] de la mort, mais cōme fon pere l'emmenoit dans les terres pour vn an, promettāt de nous le donner, s'il recouuroit ſa ſanté, nous iugeafmes à propos de luy faire vn bien, dōt il ne cognoiſtra la grandeur, que dans le ciel. Le Chirurgien du fort le nomma Aimé.

Le 14. iour du meſme mois, le P. Adam cōfera le S. bapteſme à vn petit garçon âgé d'ẽuiron 9. à 10.

vered in this pious resolution, she finally went to enjoy the blessings she had hoped for. On the 7th day of March, we buried her body in the Christian way. Now it happened that her parents, having wrapped up some little package of bark with her body, wanted to exhume her the next day. I opposed this, and strongly urged the Savage who brought me this message to tell me what it was. Finally he told me it was a little of her hair, that they had cut and wrapped in some bark; and that this little package had been placed with the body by mistake,—that it must be taken out, to be given to the nearest relative of the dead girl. I ridiculed their superstitions; and, when he told me that this man would get angry, I told him laughingly to cut a little hair from his own head, or to take a little Moose hair, to give to this relative,—that it would be just as useful as what he asked; he began to laugh, and went away.

“On the 13th of May we made a Christian,” write our Fathers from the three Rivers, “of a little boy about four or five years old, son of a Savage named *Aouesemenisk*. He was not so very near [55] death; but, since his father would take him farther inland for a year, promising to give him to us if he recovered his health, we judged it proper to confer upon him a blessing, the importance of which he will not recognize until he gets to heaven. The Surgeon of the fort named him Aimé.”

On the 14th day of the same month, Father Adam conferred Holy baptism upon a little boy about 9 or 10 years old. One of our men, called Christofle, gave him the name Ignace. We had withdrawn, Father de Quen and I, to the house of nostre Dame des Anges, to enjoy for a little while the repose of a

ans. Vn de nos hōmes nommé Christofle, luy dōna nom Ignace. Nous nous estions retirez le P. de Quen & moy, en la maisō de nostre Dame des Anges, pour iouir par quelque temps du repos d'une douce solitude avec Dieu, suiuant la coustume de nostre Cōpagnie. Le pere de ce petit Chrestien sçachāt que nous estiōs là, nous vint trouuer, & nous amena deux de ses enfans, qu'il nous auoit desia présenté à Kebec, nous en receufmes vn au baptesme, & luy promismes de prēdre l'autre pour le Seminaire. Il vit cōferer ce Sacrement à son fils, avec les sainctes ceremonies de l'Eglise, & s'en alla fort satisfait.

Le 25. du mesme mois, le P. de Quen baptifa vn grand ieune homme languissant, qui nous consola fort en l'instruisant. Le sieur de la Porte fut son parrain, & le nomma Pierre. Comme nous estions en sa cabane, pour luy expliquer les poincts de [56] nostre creance, sa mere qui reuenoit d'une autre cabane, nous entendant, luy cria tout haut deuāt que d'entrer, mon fils crois ce que te disent les PP. si i'estois malade, ie les croirois, car ils disent vrai, si tu ne peux parler, pense en ton cœur à celuy qui a tout fait, & luy dis qu'il aie pitié de toy; ie viens de voir une femme malade, laquelle m'a dit que quand les PP. l'instruisent, elle dit en son cœur ce qu'ils disent de bouche, celuy qui a tout fait voit ce que tu pense: ce pauvre garçon entendant cela, se rendoit fort attentif. Il mourut bien tost apres son baptesme; comme sa mere refusoit de donner son corps pour l'enterrer en nostre cimetiere, le P. l'Allemand, qui estoit pour lors à Kebec, m'escruiit qu'il seroit à propos que ie m'y transportasse, pour tirer ces sainctes despoüilles des mains de cette femme. Je priai le

sweet solitude with God, according to the custom of our Society. The father of this little Christian, knowing we were there, came to see us, and brought us two of his children whom he had already presented to us at Kebec. We accepted one of them for baptism, and promised to take the other for the Seminary. He saw this Sacrament conferred upon his son, with the holy ceremonies of the Church, and went away well satisfied.

On the 25th of the same month, Father de Quen baptized a tall young man, lying ill, who consoled us greatly while we were instructing him. *Sieur de la Porte*¹⁴ was his godfather, and named him *Pierre*. As we were in his cabin to explain to him the points of [56] our belief, his mother, who was returning from another cabin, hearing us, cried to him in a loud voice, before entering, "My son, believe what the Fathers tell thee. If I were sick, I would believe them, for they tell the truth; if thou canst not speak, think in thy heart upon him who has made all things, and tell him to have pity upon thee. I have just come from a sick woman, who told me that, when the Fathers instructed her, she said in her heart what they said with their lips; he who has made all sees what thou thinkest." Upon hearing this, the poor young man became very attentive. He died soon after his baptism; as his mother refused to give his body to be buried in our cemetery, Father *l'Allemant*, who was then at Kebec, wrote me that it would be proper for me to go there, to get these holy remains from the hands of this woman. I begged Father de Quen to go, since I was prevented. He tried to find out why this woman was loath to give up the body of her son. She gave

P. de Quen d'y aller, pource que i'auois quelque empeschemēt. Il tafche de fçauoir pourquoy cette femme faifoit difficulté de donner le corps de fon fils; elle en donna trois raifons: la premiere, que le cimetiere de Kebec eftoit fort humide: la feconde, que nous ne vouliōs pas permettre qu'ils miffent des efcources dās leur foffe: & la troiefme, qui eftoit la plus forte en fa penfée, c'eft que nous auions baptifé fon fils avec de l'eau de la riuere, & [57] que nous baptifions les autres avec de l'eau que nous apportions de noftre maifon, que l'eau de la riuere n'auroit aucun effet, & que fon fils n'iroit point au lieu que ie luy auois dit; elle s'opiniafta là deffus, & retint ce pauvre corps trois iours fans l'enterrer, enfin aiant encor plus de confiance en nous qu'en ceux de fa nation, elle nous l'apporta à noftre Dame des Anges, s'affurant que nous ne defroberions rien du bagage qu'elle luy donneroit pour aller en l'autre monde. La neceffité nous auoit contraint de baptifer ce pauvre garçon fans ceremonie, mais nous l'enterrafmes avec le chant de l'Eglife, ce qui confola fort les barbares, qui affifterēt à fes funerailles. Comme ie leur difois que l'ame n'auoit que faire de tout ce bagage, qu'ils iettoient dans la foffe, ils me repartirent, nous le croions ainfi, mais nous efloignōs de nos yeux ce qui nous causeroit de la douleur, nous faifant reffouuenir du trefpaffé.

Le mefme iour vn homme âgé d'environ 50. ans, de la nation des *Attikamegues*, fut enroollé au nombre des Chreftiens, aux trois Riuieres. Le P. Buteux me mande que le voiant malade, il luy demanda, où il penfoit aller apres fa mort; au ciel repartit-il. Ie pris de là occafion de luy enseigner, dit le P. [58] ce

three reasons for it: first, that the cemetery at Kebec was very damp; second, that we would not permit them to put bark in the grave; and the third reason, which was the most important, according to her idea, was that we had baptized her son with water from the river, and [57] that we baptized the others with water we had brought from our house; that the river water would have no effect, and that her son would not go to the place I had said he would. She was obstinate about it, and retained this poor body three days without burying it. Finally, having still more confidence in us than she had in the people of her own nation, she brought it to us at *nostre Dame des Anges*, being assured that we would not take away any of the bundles that she gave it to take into the other world. Necessity had compelled us to baptize this poor boy without ceremony, but we buried him with the chant of the Church, which was a great consolation to the barbarians who were present at the funeral. When I told them that the soul had no use for all this baggage which they were throwing into the grave, they replied, "We believe so, too; but we remove from our sight what would cause our grief, recalling to us the dead."

On the same day, a man about 50 years old, of the nation of the *Attikamegues*,¹⁵ was enrolled among the number of Christians, at the three Rivers. Father Buteux informed me that, on seeing him sick, he asked him where he expected to go after death. "To heaven," he replied. "Thereupon I took occasion to teach him," said the Father, [58] "what he must do to obtain this great blessing. I found him very well disposed and partly instructed, as he had heard me speak of our faith in their cabins;

qu'il falloit faire pour obtenir ce grand bien. Je le trouuai fort bien disposé, & a demi instruit, m'ayant ouy parler de nostre foy dans leurs cabanes, c'est pourquoy nous le fîmes Chrestien. L'un des interpretes fut son parrain, & l'appella François; comme ie luy faisois prononcer son nom, ie fus bien aise, dit-il, qu'on me nomme ainsi dorefnauant, & non plus *Memegouëchiou* comme on faisoit.

Le 5. iour de Iuin le sieur Oliuier baptisa vne ieune fille aagée d'environ douze ans, nous auions commencé de l'instruire, mais comme nous n'en n'estions pas encor satisfaits, nous ne luy auions point conferé ce Sacrement. Le sieur Oliuier se rencontrant dâs les cabanes, la trouua agonifant, c'est pourquoy n'esperant pas que nous en peussions estre aduertis assez tost, la baptisa sans ceremonies, elle fut enterrée le mesme iour.

Le 8. de Iuillet vn ieune enfant Algonquin, receut la fanté du corps & de l'ame par le moië des eaux sacrées du baptesme. Or vn Montagnez voiant qu'il s'en alloit mourant, en vint donner aduis au P. Buteux, luy disant que le pere de l'enfant ne seroit pas marri qu'il l'allast voir, aiant tout donné ce qu'il auoit aux forciers, iusques à sa propre robbe, pour se faire chanter, & souffler à leur façon, [59] & tout cela sans aucun effect. Le P. s'y transporte, tesmoigne à ce barbare qu'il n'entroit point en sa cabane pour auoir, ains au contraire pour donner secours au corps & à l'ame de son fils, que s'il vouloit qu'on le baptisast que peut estre nostre Seigneur luy rendroit la fanté. Ce pauvre homme en fut tres-content, Monsieur de Chasteau-fort qui commande aux trois Riuieres voulut estre son parrain & le nomma Iean; ce pauvre

hence we made him a Christian. One of the interpreters was his godfather, and called him François; as I had him pronounce his name, 'I am very glad,' said he, 'that I shall henceforth be called this and no longer *Memegouëchiou* as formerly.'"

On the 5th of June, sieur Olivier baptized a young girl about twelve years old. We had begun to instruct her, but as we were not yet satisfied, we had not conferred upon her this Sacrament. Sieur Olivier, happening to be among the cabins, found her in the death throes; hence, having no hope that we could be informed in time, he baptized her without ceremony; she was buried the same day.

On the 8th of July, a young Algonquin child received health for the body and for the soul by means of the sacred waters of baptism. Now a Montagnes, seeing it was going to die, came to inform Father Buteux, telling him that the father of the child would not be sorry if he would go and see it, as he had given all he had to the sorcerers, even to his own robe, to have it sung to and blown upon in their fashion, [59] and all this had been without effect. The Father betook himself thither. He assures this barbarian that he has not entered his cabin to get, but on the contrary to give, help, both to the body and to the soul of his son; that, if he wished to have him baptized, perhaps our Lord would restore him his health. This poor man was very well satisfied; Monsieur de Chateau-fort, who commands at the three Rivers, consented to be his godfather, and named him Jean; this poor little one, having become a child of God, fully recovered in the two days following, to the great astonishment of its parents.

On the 18th of the same month, Father Daniel

petit estant fait enfant de Dieu, guerit plainement dans les deux iours fuiuans, avec l'estonnement de ses parens.

Le 18. du mesme mois le P. Daniel baptifa vn Huron, de ceux qui estoient arriuez pour la traite, & qui estoit descendu iusques à la residence de la Conception aux trois Riuieres. Comme il ne le trouuoit point capable d'instruction, tant il estoit oppressé de sa maladie, il s'auisa de faire mettre à genoux ses Seminaristes Hurons qui l'accompagnoient, les faisant prier Dieu avec foy, pour le salut de leur compatriote; à mesme temps qu'ils recitoient leurs prieres, le malade ouure les yeux, les iette sur le P. qui luy demande aussi tost, s'il l'entendoit bien; aiât respondu qu'il l'entendoit, luy represente que les remedes humains, & tout le secours [60] que luy auoit donné le sieur de la Perle, Chirurgien de l'habitation, ne pouuans remettre son corps en santé, qu'il falloit penser à son ame, laquelle n'iroit point en leur *Eskendendé*, c'est le país où vont leurs ames, mais qu'elle seroit portée au ciel, ou bien dans les enfers, que toutes les ames alloient en fin dans l'vne de ces deux extremittez, les bonnes dans le plaisir, les meschantes & infideles dans le malheur. Ce pau[u]re homme careffoit le Pere, l'embrassant & luy tesmoignant qu'il prenoit plaisir à son discours. Il continuë donc de l'instruire, sur le mystere de la saincte Trinité & de l'Incarnation, luy fait entendre que s'il croit ces veritez il peut estre baptisé, & que dans le baptesme ses pechez luy feroient pardonner, & son ame purifiée & toute disposée pour le ciel, qu'il falloit seulement qu'il fust marri d'auoir offensé celui qui a tout fait. A ces paroles ce bon homme, tout moribond, commence à frap-

baptized a Huron, one of those who had come to trade, who had descended as far as the residence of the Conception at the three Rivers. As he was not capable of receiving instruction, being so oppressed by his sickness, he decided to have the Huron Seminarists who accompanied him kneel, and pray to God, with him, for the salvation of their countryman. While they were repeating their prayers the sick man opened his eyes and cast them upon the Father, who immediately asked him if he understood well. Having answered that he did, he represented to him that human remedies, and all the help [60] that sieur de la Perle, Surgeon of the settlement, had given him, could not avail to restore health to his body; that he must think upon his soul, which would not go into their *Eskendendé*, the country where their souls go, but that it would be taken to heaven or to hell; that all souls went at last into one of these two extremes, the good into joy, the wicked and unbelieving into misery. This poor man caressed the Father, embracing him, and showing that he took pleasure in his conversation. So he continued to instruct him upon the mystery of the holy Trinity and of the Incarnation. He gave him to understand that, if he believed these truths, he could be baptized, and that in baptism his sins would be pardoned, and his soul purified and prepared for heaven; that it only required that he should be sorry for having offended him who has made all things. At these words, this simple man, already dying, began to clasp his hands as a sign of rejoicing, but with so much strength that, if one had not already seen his eyes drowned in the sleep of death, he would have taken him for a man in good health. "How good

per des mains, en signe de ressiouïffance, mais si fortement, que si on n'eust desia veu ses yeux noiez dans le sommeil de la mort, on l'eust pris pour vn homme plein de fanté; voila qui va bien disoit il, voila qui va bien. Il fut donc baptisé, & nommé Robert, à peine fut-il fait enfant de Dieu, qu'il rendit l'esprit [61] à son pere, mourant plus heureusement, qu'il n'auoit vescu. Ses compagnons vindrēt aussi tost donner la nouuelle de sa mort au P. qui se transporta en leur cabane, & leur demanda ce qu'ils vouloient faire de son corps, ils ont coustume de bruser la chair des corps qui meurent hors de leur pais, & d'en tirer les os, puis les emporter avec eux: mais voians que le P. leur disoit qu'estant mort Chrestien, il feroit à propos qu'il fust enterré en Chrestieñ, ils luy dirent qu'il estoit le maistre, qu'il en fit ce qu'il iugeroit à propos. Le P. aussi tost en donne aduis à Monsieur de Chasteau-fort, lequel fit faire vn beau conuoi à ce Neophite. Cela pleut tant aux Hurôs, que les principaux d'entre eux se tenās à la porte du fort, au retour des funerailles remercierent courtoisemēt nos François, du soin qu'ils auoiēt eu du malade, & de l'hōneur qu'ils luy auoient rendu apres sa mort.

Le iour de la feste de nostre P. S. Ignace, le P. Claude Pijart, nouuellement arriué en la nouuelle France, respendit les eaux qui donnent la vie de l'ame, sur le corps d'une petite fille Algonquine, comme on eut parlé à son pere de le baptiser, luy qui n'auoit point encor ouy parler du baptesme, se voulut informer des autres Sauuages, s'ils sçauoient bien [62] ce que c'estoit. De bonne fortune il s'adressa à l'oncle du petit Iean, dont ie viens de parler; lequel luy dit, que le baptesme ne faisoit aucun mal,

that is," said he, "how good that is." So he was baptized, and named Robert; scarcely was he made a child of God than he rendered up his soul [61] to his father, dying more happily than he had lived. His companions came immediately to bring the news of his death to the Father, who went to his cabin and asked them what they intended to do with his body. They are accustomed to burn the flesh of a person who dies outside of their own country, and, extracting the bones, to take these with them. But when the Father told them that as he had died a Christian it would be fitting that he should be buried as a Christian, they told him that he was the master, that he might do with the body what he deemed proper. The Father immediately informed Monsieur de Chateau-fort, who arranged a fine funeral procession for this Neophyte. This so greatly pleased the Hurons that the principal men among them, lingering at the gates of the fort, on the return of the procession, courteously thanked our French people for the care they had given the sick man, and for the honor they had rendered him after his death.

On the day of the feast of our Father, St. Ignace, Father Claude Pijart, lately arrived in new France, bestowed the waters which give spiritual life upon the body of a little Algonquin girl. When they spoke to her father about baptizing her, he, having never heard of baptism, wished to get information from the other Savages, asking if they really knew [62] what it was. Fortunately, he addressed himself to the uncle of little Jean, of whom I have just spoken, who told him that baptism did no harm,—that, on the contrary, it had restored health to his little nephew. Upon hearing that, this simple man

qu'au contraire il auoit rendu la fanté à son petit nepueu. Ce bon hōme entendant cela, permit qu'on dōnast le nom de Marguerite à sa fille, la faifant Chrestienne.

Le 4. d'Aoust le P. Buteux voiant vne petite fille malade dans les cabanes, demanda à son pere s'il ne feroit pas bien aise qu'on enrichist son ame, il respondit qu'il en feroit tres content, & qu'il scauoit bien que nous ne faisons point de mal aux enfans; si tu veux (luy dit-il) qu'elle soit baptifée, fais la porter en nostre Chappelle, cét homme sans retarder d'auantage, vint chez nous avec sa femme qui apportoit son enfant. Je fus bien consolé de voir cette promptitude, ie l'interroge s'il ne nous dōneroit pas sa fille pour l'instruire, au cas qu'elle retournast en fanté; affeurement, dit-il, ie te la donnerai. Je fais estat de sa parole, non seulement pour ce qu'il est Capitaine, mais aussi parce qu'il est tenu de ses gens pour homme paisible & veritable. Comme ie le pressois ce Printemps de se faire Chrestien, luy demandant si ce qu'on luy enseignoit estoit mauuais, il dit que non, pourquoy donc ne me promets tu pas de le croire. Si ie te l'auois promis, repart-il, [63] ie ferois obligé de le faire. En effet vn Sauuage me dit certain iour, que ie le pressasse d'embrasser nostre foy, car s'il te promet, disoit-il, de le faire, il tiendra sa parole, pour les autres ne t'y fie pas aisement. Nous auons donc fuiet de croire, que si son enfant guerit qu'il le donnera en son temps pour estre esleué en la foy qu'il a receu au S. baptesme. Cette pauvre petite se nommoit *Ouemichtigouchiou iskouëou*, c'est à dire femme d'European: deux ieunes soldats qui ont esté au seruice de Madame de Combalet, se trouuans à son baptesme l'un d'eux la nomma Marie Magdelene.

permitted the name Marguerite to be given to his little daughter, making her a Christian.

On the 4th of August, Father Buteux, seeing a little girl sick in one of the cabins, asked her father if he would not like to have her soul enriched; he answered that it would please him indeed, and that he knew very well we did no harm to children. "If thou desire" (he said to him) "to have her baptized, have her brought into our Chapel." This man, without further delay, came to our house with his wife, who was carrying her child. I was greatly consoled at seeing this promptness; I asked him if he would not give us his daughter for instruction in case she recovered her health. "Certainly," said he, "I will give her to thee." I count upon his word, not only because he is a Captain, but also because he is regarded by his people as a peaceable and truthful man. When I was urging him this Spring to become a Christian, asking him if what was being taught him was bad, he said, "No." "Why, then, dost thou not promise me to believe it?" "If I had promised thee," he replied, [63] "I would be obliged to do it." In fact, a Savage said to me one day that I should urge him to embrace our faith, "for, if he promise thee to do it," said he, "he will keep his word. As to the others, do not put so much trust in them." So we have reason to believe that, if his child recovers, he will give it to us at the proper time, to be reared in the faith it has received in Holy baptism. This poor little one was called *Ouemichtigouchiou iskouëou*, meaning, "wife of a European." Two young soldiers, who have been in the service of Madame de Combalet, being present at her baptism, one of them named her Marie Magdelene.

Le 6. le P. Pierre Pijart baptisa celui qui l'auoit amené des Hurons. C'estoit le Capitaine de leur bourgade. Ce bon hōme se nōmoit *Aïnon*, estāt tombé malade en chemin il fut fait Chrestien, & mourut aux trois Riuieres. Deuant sa mort il recommanda fort à ses gens, qu'on ne fist aucun mal aux François en son païs: il estoit assez instruit, mais la chair & le sang le retenoient dans sa vie barbare. Il approuuoit les commandemens de Dieu, mais il ne croioit pas les pouuoir garder. Se voiant donc proche de la mort, & hors des dangers de pouuoir plus offencer Dieu, il receut volontiers le Sacremēt de vie [64] pour éuiter le malheur d'une mort eternelle.

Le 8. le P. Daniel fit Chrestien vn autre Hurō malade, nommé *Tfondaké*, on le nomma Iean en son baptême, il estoit des plus continens entre les Hurons, c'est pour cette raison (peut estre) que Dieu luy a fait misericorde.

Le 9. il en baptisa encor vn autre nommé *Arachio-kouan*, il fut appelé Noël, ce ieune homme ne sçauoit quelle careffe faire à celui qui luy procuroit le ciel, il le prenoit par les mains, & luy disoit, tu ne me dis pas choses petites, de me parler d'aller au ciel, i'y veux aller, i'ay veu quelques vns de mes cōpatriotes baptifez, qui m'inuitoient d'aller avec eux. Le P. luy demanda s'il se fouuiē droit de luy, quād il feroit en ce lieu de delice: ouy dea, faisoit-il, ie m'en fouuiendrai, & ie dirai à celui qui a tout fait, qu'il t'aime bien.

Le mesme iour le P. Buteux, receut au nōbre des Chrestiens vn Sauuage Montagnez, auquel on changea le nom de *Nenaskoumat*, au nom de Pierre. Le Pere le voulant dispofer au baptême, luy demandoit

On the 6th, Father Pijart baptized the one who had brought him from the Hurons. It was the Captain of their village. This good man, named *Aënon*, having fallen sick on the way, was made a Christian, and died at the three Rivers. Before his death, he earnestly recommended his people not to do any harm to the French in his country; he was sufficiently instructed, but flesh and blood caused him to cling to his barbarous life. He approved of the commandments of God, but he did not believe he could keep them. Now seeing himself near death, and no longer threatened by the possibility of offending God, he willingly received the Sacrament of life [64] in order to escape the woe of an eternal death.

On the 8th Father Daniel made a Christian of another sick Huron, called *Tsondaké*, naming him Jean at his baptism. He was one of the most continent men among the Hurons, and it was for this reason (perhaps) that God was merciful to him.

On the 9th, he also baptized another one, called *Arachiokouan*, naming him Noël. This young man did not know how to show his gratitude to him who had procured heaven for him; he took him by the hand and said to him, "Thou dost not utter trifles to me, in speaking about going to heaven; I wish to go there; I have seen some of my baptized countrymen, who have invited me to go with them." The Father asked him if he would surely remember him, when he was in that happy land. "Oh yes," he said, "I will remember thee, and I will tell him who has made all things to love thee well."

On the same day, Father Buteux received among the number of Christians a Montagnez Savage, whose name, *Nenaskoumat*, was changed to that of Pierre.

fouuent s'il ne vouloit pas croire, ouy, dit-il, ie veux croire, si ie n'en auois pas enuie, ie te dirois tout maintenāt vas-t'ē, ie ne te veux pas escouter, pour marque de fa croiâce vn peu deuāt que [65] de tomber en l'agonie il faifoit le signe de la Croix avec grande edification de nos françois qui le regardoient. Estant mort son frere vint prier le Pere de l'inhumer à nostre façon.

Le 16. du mesme mois les Hurons estant sur leur depart des trois Riuieres. Le Pere Raymbaut en baptisa vn, que le P. Pierre Pijart auoit instruit, il fut appellé Robert par vn ieune garçon, qui demeure avec nous à peine fut il Chrestien que ses gens le iettent dans vn Canot pour l'emmener avec eux, peut estre qu'à deux lieuës de là, ils aurōt ietté son corps dans vne fosse pendant que son esprit s'en ira iouir du Paradis.

Le 24. du mesme mois le Pere Buteux baptisa vne petite filleagée d'enuiron sept ans, l'vn des soldats enuoyez icy par Madame de Combalet, luy donna nom Marie le Pere estant entré dans la cabane ou estoit ceste enfant demanda à son pere s'il ne feroit pas content qu'on la baptisast, luy tout melancolique de voir trois enfans, qu'il à tous malades, luy dit fais ce que tu voudras mes amis & moy auons, fait tout nostre possible pour la guerir, nous n'y auons rien gaigné; voy si tu retiffiras mieux; comme le Pere l'enseignoit l'enfant ne pouuant retenir sa mere apprenoit [66] l'instruction pour l'inculquer à sa fille, en vn mot estant baptisée, elle se porte mieux, on luy fit boire de l'eau benifte, cela la foulageoit en forte que ses parens s'en reiouyffoient fort, & les autres malades nous demandoient la mesme medecine.

The Father, wishing to prepare him for baptism, asked him often if he did not wish to believe. "Yes," said he, "I wish to believe; if I did not, I would say to thee at this very moment, 'Go away, I do not wish to listen to thee.''" As a proof of his belief, a little while before [65] falling into the agony of death, he made the sign of the Cross, to the great edification of our french who were looking at him. When he died, his brother came to beg the Father to bury him in our way.

On the 16th of the same month, as the Hurons were about to depart from the three Rivers, Father Raymbaut¹⁶ baptized one of them, whom Father Pierre Pijart had instructed; he was named Robert, by a young boy who lives with us. He had hardly been made a Christian when his people cast him into a Canoe, to take him away with them. Perhaps when two leagues away they may have thrown his body into a grave, while his soul will go on to enjoy Paradise.

On the 24th of the same month, Father Buteux baptized a little girl about seven years old. One of the soldiers sent here by Madame de Combalet gave her the name Marie. The Father, having entered the cabin where this child was, asked her father if he would not like to have her baptized; he, quite melancholy at seeing his three children all sick, said to him, "Do what thou wilt. My friends and I have done all we could to cure her, and we have accomplished nothing; see if thou wilt succeed better." The Father began to teach her, but as she was not able to retain anything, her mother learned [66] the instruction, to impart it to her daughter. In a word, after being baptized she became better; she was

Voila tous ceux qui ont esté baptizez parmy nos Sauvages errans & vagabonds. Le reste à receu ce Sacrement aux pays des Hurons, comme il se verra dans la Relation de ces contrées, que i'enuoye à vostre R.

Je sçay bien que plusieurs Sauvages m'ont demandé le saint baptême, mais nous n'auons garde de le conferer à aucun adulte en santé, sinon apres vne longue espreuve, il est certain qu'on ne le peut refuser à un pauvre homme quasi agonisant, lequel donne des preuues qu'il a la foy, & qui rend compte d'une instruction suffisante, ce seroit vne estrange cruauté de voir descendre vne ame toute viuante dans les enfers, par le refus d'un bien que Iesus Christ luy a acquis au prix de son sang. Ouy mais si cét homme retourne en santé, & qu'il viue dans sa Barbarie ordinaire, vous profanez ce Sacrement dira quelque vn? Il respond que le Sacrement est fait pour l'homme & non pas l'homme [67] pour le Sacrement, & par consequent il vaut mieux hazarder le Sacrement que le salut de l'homme, adioustez que ce qui se fait avec raison & charité, se fait sans offence & sans profanation de nos merites, si quelques Sauvages en abusent par apres, cela ne rend pas coupables ceux qui luy ont conféré, non plus que le Sacrilege que fait vne personne au Sacrement de penitence, n'endommage pas la conscience du Confesseur qui s'est prudemment comporté.

L'aduoué bien qu'il faut soigneusement prendre garde de ne point baptiser ceux qui sont en santé, sans les auoir esprouuez & tenus au rang des Catechumenes, comme il se faisoit en la primitive Eglise, mais d'affigner 4. ou 5. ans, c'est vn terme que saint Pierre ne garda pas en ses premieres predications; la

given holy water to drink, which soothed her so much that her parents rejoiced greatly, and the other sick ones asked us for the same medicine.

These are all who have been baptized among our wandering and unsettled Savages. The rest received this Sacrament in the country of the Hurons, as will be seen in the Relation of these countries, which I send your Reverence.

I am well aware that many Savages have asked me for holy baptism; but we have been careful about conferring it upon any adult in health, except after a long probation. To be sure, one cannot refuse it to a poor man almost in the agony of death, who gives proof that he has the faith, and who shows sufficient instruction. It would be a strange act of cruelty to see a living soul descend into hell, through the refusal of a blessing which Jesus Christ has earned for it by the price of his blood. "Yes, but if this man regains his health, and if he continues to live in Barbarism, you profane this Sacrament," will some one say? I answer that the Sacrament is made for man, and not man [67] for the Sacrament; and consequently it is better to endanger the Sacrament than the salvation of a man. Besides, what is done with reason and charity is done without offense, and without any profanation of which we are the cause; if a few Savages abuse it afterwards, that does not make those guilty who have conferred it upon them, any more than the Sacrilege which a person commits against the Sacrament of penance injures the conscience of the Confessor who has behaved with discretion.

I freely admit that great care must be taken not to baptize those who are in health, without having

prudence Chrestienne doit limiter ce temps il y à des fructs meurs dès le commëcemët de l'Esté, les autres au milieu, quelques-vns à l'Autõne. Il y en à qui ne font bons qu'ë hyuer. Il y a des Sauuages aufquels ie ne voudrois pas confier nos mysteres apres six ans d'instruction, il y en à d'autres notammët és pays fedentaires qui meuriront pluſtoſt, aufquels on ne ſçauroit ſans iniuſtice denier [68] ce qui leur appartient autant qu'a nous, c'eſt l'eſtat du poſtulant ou du Neophyte, qui doit determiner du temps de ſon baptême ou de la reception de noſtre Sacrement adorable de l'autel, & non pas vne regle generale & commune à tous.

Au reſte ſi nos Peres qui font aux Hurons auoient autant d'aſcendant ſur les ſauuages de ces contrées que nous en auons ſur nos Sauuages de Kebec & des enuirs; & ſi nos barbares errans & vagabons eſtoient rafſemblez aupres de nos habitations, & ſe rendoient fedentaires comme les Hurons, nous n'attendrions pas tant d'années pour les baptiſer. Car nos françois ayans les biens-faits & la force en la main, feront bien ranger à leur deuoir ceux, qui ſe feroient volontairement ſoubmis au doux joug de l'Euangile. Mais les Hurons font ſi forts & ſi peuplez, & les françois qui demeurent en leur pays en ſi petit nombre, qu'ils ne ſçauroient gagner ces peuples par de grands biens-faits, ny bannir d'eux la Barbarie par la crainte. Et nos montagnez font ſi accouſtumez à leurs courſes, leur camp eſt ſi leger & ſi volant, que s'ils voyo[i]ent qu'on les voulut ietter dans quelque contrainte quoy que raiſonnable, ils auroient pluſtoſt ietté leurs tentes & leurs pauillons [69] hors la portée de nos canons, qu'on ne les auroit pointés & amorcez, ſi bien qu'il

tried them and kept them for some time in the rank of Catechumens, as was done in the primitive Church; but as for assigning 4 or 5 years, it is a term which saint Peter did not enjoin in his first sermons. Christian discretion ought to limit the term; some fruits are ripe at the beginning of Summer, others in mid-summer, some in the Autumn, and there are some which are not good until winter. There are Savages to whom I would not confide our mysteries after six years of instruction; there are others, especially among the sedentary ones, who will mature sooner, and to whom one cannot, without injustice, deny [68] what belongs to them as much as to us. It is the condition of the postulant or Neophyte which ought to determine the time of his baptism, or of the reception of our adorable Sacrament at the altar, and not a rule which is general and common to all.

Furthermore, if our Fathers who are among the Hurons had as much influence over the savages of these countries as we have over our Savages of Kebec and its vicinity, and if our wandering and unsettled barbarians were gathered around our settlements, and would become sedentary like the Hurons, we should not wait so many years to baptize them. For our french people, having the advantage and the power in their hands, will keep strictly to their duty those who will voluntarily submit themselves to the mild yoke of the Gospel. But the Hurons are so strong and so populous, and the french who live in their country so few in number, that they could not gain these tribes through great acts of kindness, nor banish Barbarism from them through fear. And our montagnez are so accustomed to their wanderings, their camp is so light and temporary, that, if they

ne nous reste que les biens faits pour les arrester tous les ans sur le prin-temps ils parlent fort de le faire, mais comme ils voyent la difficulté qu'il y a de defricher la terre, d'abbatre tant d'arbres, d'enleuer tant de fouches, d'arracher tant de racines, ils perdent cœur, aimans mieux viure dans le repos, & dans la faineantife des bestes, que de iouïr du fruict de leurs trauaux, ceste année ie me fuis trouué en quelques conseils, qu'ils ont tenu, ils me preffoient de les secourir d'hommes, ils en ont demandé à Monsieur nostre Gouverneur difans que leur païs s'alloit dépeupler d'Elans & d'autres animaux, & par consequent que si la terre ne les nourrissoit, il s'alloient perdre de fond en comble, on leur répond à cela que le pays n'est pas encor en tel estat, qu'on puisse diuertir pour eux nos françois, puis que nous n'auons pas de terres suffisamment defrichées pour vn si grand nombre, comme nous sommes, cela est tres-veritables, on fait d'ailleurs tout ce qu'on peut pour les aider Monsieur nostre Gouverneur ma dit plusieurs fois. Mon Pere n'espargnez rien ny de mes biens en particulier, ny du pouuoir & de l'autorité, que Dieu, [70] le Roy, Monseigneur le Cardinal & Messieurs les Affociez, m'ont mis entre les mains pour le bien & salut de nos François & des Sauuages: car ie sçay que Dieu veut cela de moy, & que telle est la volonté de ces Messieurs. Monsieur le Cheualier de l'Isle son Lieutenant, qui est homme de bonne conduite & de resolution, a les mesmes sentimens. Monsieur Gād n'a rien à foy quand il faut exercer quelque acte de charité, il pense quelquefois de sa propre main les Sauuages malades. Les Sieurs Oliuier & Nicolet, en vn mot tous nos François excepté quel-

saw one trying to place them under any restraint, however reasonable it might be, they would quickly pitch their tents and pavilions [69] out of the reach of our cannons, before they could be primed and aimed at them. So the only way we can make them stationary is by kind offices. Every year, towards spring, they talk much of settling down; but when they see the difficulties attendant upon clearing the land,—cutting down so many trees, removing so many logs, and pulling up so many roots,—they lose heart, preferring to live in repose and in the idleness of animals, to enjoying the fruits of labor. This year I have been present in some of their councils; they urged me to aid them with men; they also asked Monsieur our Governor to do this, saying their country was being stripped of Elk and other animals, and that consequently, if the land could not furnish them a living, they would be utterly lost. In reply to this, they were told that the country was not yet in such condition that we could take away our frenchmen for them, since we had not, as yet, enough cleared land for so many as we are here, which is very true; in other respects, we are doing all we can to aid them. Monsieur our Governor often says to me, “Father, spare nothing, either of my personal property, or of the power and authority which God, [70] the King, Monseigneur the Cardinal, and Messieurs the Associates have placed in my hands for the welfare of our French and of the Savages; for I know that God wishes this from me, and that such is the will of these Gentlemen. Monsieur the Chevalier de l'Isle, his Lieutenant, who is a man of wise conduct and of resolution, is of the same mind. Monsieur Gand has nothing for himself, when it is necessary

ques perſonnes de nulle conſideration font fort portez au ſalut de ces pauvres barbares, & les ſecourent qui d'une façon, qui d'une autre, mais *rationabile debet eſſe obſequium noſtrum*, nous devons proceder avec raiſon le petit nombre de defricheurs, & le grand nombre de François qui font icy, empeſche qu'on ne puiſſe donner ce ſecours aux Sauvages, à la verité cela eſt pitoyable que le deffaut du temporel, retarde ſi puiſſamment le ſpirituel, on fait tant de vaines penſées en France. Il y a tant de ſuperfluitez en habits, en feſtins, en baſtimens, tant de pertes au ieu, ces excez qui ſeront rigoureuſement bruſlez, ſeruiroient bien icy [71] à procurer la benediction du Ciel ſur l'une & l'autre France. Pleut à Dieu que ces Dames que noſtre Seigneur va touchant d'un coſté, & que la vanité retient encor a ſa cadene, viſſent pour vn moment une eſcotiade de petits garçons, & de petites filles Sauvages aſſiſter au Cathchiſme veſtus à la ſainct Iean Baptiſte aujourd'huy prier Dieu, & demain s'enuoler dans les bois, faute que leurs parens ne font pas arreſtez. Je m'aſſeure que leur cœur ſ'attendriroit, & comme leur ſexe eſt plein de compaſſion & de tendreſſe, elles feroient ſeruir à Ieſus Chriſt, ce qui ne fert qu'à Belial, & rapporteroient à une tres-haute vertu, ce qui ne s'employe que pour les vices.

Pour conſclusion ie feray vn homme de Dieu, qui marche dans les voyes de Dieu, dōt le nom eſcrit dans les liures de Dieu, c'eſt celui-là qui commença le miracle, qu'il fait faire pour arreſter quelque famille de Sauvages: ſon cœur parlera à Dieu pour eux, & ſes mains les enchaîneront par ſes bien-faits & par le ſecours d'hommes qu'il a deſia enuoyé & qu'il

to perform some act of charity; he sometimes attends to the sick Savages with his own hands. Sieurs Olivier and Nicolet, in a word, all our French except a few persons of no importance, are greatly interested in the salvation of these poor barbarians, and help them, some in one way, some in another; but *rationabile debet esse obsequium nostrum*, we must proceed with discretion. The small number of laborers, and the large number of Frenchmen who are here, prevent us from giving this help to the Savages. In truth, it is pitiful how the lack of the temporal so effectually retards the spiritual. They have so many vain thoughts in France,—there is so great a superfluity of clothes, of banquets, of buildings, so many losses in gambling; the amount which these excesses will consume, would be of good service here, [71] to procure the blessing of Heaven both upon this France and the other. Would to God that those Ladies whom our Lord is to some extent touching, and whom vanity still holds in its chains, might for one moment see a crowd of little Savage boys and girls present at the Catechism, clothed like John the Baptist, to-day praying to God, and to-morrow flying off into the woods, on account of the wandering habits of their parents. I am sure their hearts would soften; and, as their sex is full of compassion and tenderness, they would place at the service of Jesus Christ what is now only devoted to Belial, and would dedicate to the highest virtue what is now only used for vice.

In conclusion, I will report a Godly man, walking in the footsteps of God, whose name is written in the books of God. It is he who began that miracle, which is now being performed, of making a family

leur donnera, & nous autres qui sommes icy, nous
preferons ces barbares de se feruir des benedictions
que le Ciel leur enuoye par vn [72] homme celeste,
si vne fois on les peut arrester, ils font à nous, ie me
trompe, ie voulois dire qu'ils font à Iesus Christ, au-
quel soit honneur & gloire dans les temps, & dans
l'eternité mais voyons ce que nous auons fait cét hy-
uer avec vne petite escouade qui se vint cabaner proche
de Kebec.

of Savages stationary. His heart will speak to God for them, and his hands will bind them through his good deeds, and through the help of men he has already sent and will send to them; and we who are here will urge these barbarians to make use of the blessings that Heaven sends them through a [72] man of heavenly mind. If once they can be made to settle down, they are ours. I am mistaken, I meant to say they are Jesus Christ's, to whom be the honor and glory in time and in eternity. But let us see what we have accomplished, this winter, with a little squad of them who came to encamp near Kebec.

CHAPITRE IV.

DE L'INSTRUCTION D'VN CAPITAINE SAUUAGE.

C E fauage dont ie pretends parler se nomme en sa langue MaKheabichtichiou, il est homme fort & hardy, bon guerrier, & a la langue asses bien penduë. C'est pourquoy encor bien qu'en effet il ne soit pas le Capitaine de sa Nation, si est-ce comme il se separent les vns des autres par escouades on le prend ordinairement pour le chef de sa bande. De la vient qu'on luy donne le nom de Capitaine puis qu'il en fait l'office assez souuent. C'est luy qui donna l'an pafsé ceste ieune femme Hiroquoise, que Monsieur le General à mené[e] en France. S'estant donc venu Cabaner proche de Kebec, il s'efforça d'entrer és bonnes graces de [73] Monsieur nostre Gouverneur, & par ce moyen de tous nos François. Comme il cognoissoit assez particulièrement le Pere Buteux, il luy auoit demandé vn mot de lettre pour me l'apporter afin d'auoir libre accès en nostre maison. Or comme Monsieur de Montmagny nostre Gouverneur est riche en pieté, en courtoise & en magnanimité, & qu'il se sçait seruir de ces armes avec industrie, il receut ce fauage avec vn grand accueil, mais en forte qu'il luy fit cognoistre qu'il ne departoit son amitié particuliere, qu'a ceux qui se faisoient instruire en nostre creance. C'est ainsi qu'il faut faire seruir son credit & son autorité à la gloire du Roy souuerain, & non à nostre vanité, ce fauage eut la puce a l'o-

CHAPTER IV.

OF THE INSTRUCTION OF A SAVAGE CAPTAIN.

THIS savage of whom I propose to speak is called in his own language Makheabichtichiou; he is strong and hardy, a good warrior, and has a very ready tongue. It is for this reason that, although he is not really the Captain of his Tribe, yet, as it divides into squads he is generally taken as the chief of his band. From this he derives his title of "Captain," since he often performs the office of one. It was he who last year gave the young Hiroquois woman whom Monsieur the General took to France. Now having come to Encamp near Kebec, he endeavored to get into the good graces of [73] Monsieur our Governor, and thus into those of all our french people. As he was particularly well acquainted with Father Buteux, he had asked him for a written message to bring to me, that he might gain free access to our house. Now as Monsieur de Montmagny, our Governor, is rich in piety, courtesy, and magnanimity, and as he knows how to use these weapons with skill, he gave this savage a warm welcome, but did so in such a way as to show him that he only granted his more intimate friendship to those who were instructed in our belief. It is thus that all should use what influence and authority they have, for the glory of the sovereign King, and not for their own vanity. This savage now had a flea in his ear. As they honor the great Captain of the french, he desired to in-

reille, comme ils honorent le grand Capitaine des françois, il voulut entrer bien auant dans ces bonnes graces. Il tefmoigne donc qu'il veut entendre nos myfteres, en certains temps qu'il n'estoit point à la chaffe, il estoit quasi auffi fouuent en nostre maison, qu'en fa cabane. Il monstre tant d'ardeur que nous voyant bien fouuent empeschés avec nos françois il me dit Nicanis, ie ne voy que monde dans la maison, pendant le iour les François ne font que te diuertir, donne leur le iour & à moy la nuict, [74] fais moy venir coucher chez toy, & pendant le silence de la nuict nous confererōs plus à nostre aise, nous luy accordafmes ce qu'il desiroit; le soir dōc apres auoir fait nos prieres, au lieu de dormir nous nous entreteniōs des articles de nostre creance, ce que nous faisions auffi pendant le iour quand le temps nous le permettoit. Le luy expliquay la creation du Ciel & de la terre, la cheute des Anges rebelles, comme nostre premier Pere auoit esté crée, les contentemens dont il eust ioüy dans le Paradis terrestre, s'il eust obey à son Dieu, comme la mort, les maladies, la difette prouenoient de son peché, que les animaux auroient obey à l'hōme, si l'homme eust obey à Dieu, que la mort n'auroit point exercé son Empire sur le genre humain, que la terre auroit comme volontairement & sans trauail des hommes donné des bleds & des fruicts aux hommes. En effet, me dit-il, sur ce point, ie croy que comme elle produit de foy mesme tant d'arbres & tant de forte[s] d'herbes, qu'elle auroit auffi peu produire des bleds sans culture, ie luy fis entendre, que Dieu voyant la defobeyffance de l'homme, le voulut ietter dans les feux, mais que son fils se presenta pour payer & fatisfaire pour les hom-

sinuate himself thoroughly into his good graces. Therefore he evinced a disposition to learn our faith; at certain times, when he was not hunting, he was almost as often in our house as in his own cabin. He showed so much zeal that, seeing us frequently occupied with our french people, he said to me, "Nicanis, I always find people in thy house; during the day, the French are always demanding thy attention; give them the day, and me the night; [74] let me come and sleep in thy house, and during the silence of the night we will confer more at our ease." We granted his wish, and in the evening, after having said our prayers, instead of sleeping we talked over the articles of our faith, doing the same during the day when we had time. I explained to him the creation of Heaven and earth, the fall of the rebellious Angels, how our first Father had been created; the contentment he might have enjoyed in the terrestrial Paradise if he had obeyed his God; how death, disease, poverty, came from his sin; how the animals would have been obedient to man if man had been obedient to God; how death would not have held its Empire over the human race; how the earth would almost spontaneously, and without human labor, have given its grains and fruits to men. "Indeed," he said to me, "as to that, I believe that, as it produces of itself so many trees and so many kinds of herbs, it could also have produced grain without cultivation." I explained to him how God, seeing the disobedience of man, wished to cast him into the flames, but that his son presented himself as a pledge and atonement for men. However, [75] since he delayed to make himself man, that he might instruct and save men, corruption, casting itself into the world, ruined

mes, cependant [75] comme il retardoit de se faire homme, pour instruire & fauuer les hommes, les corruption se iettant dans le monde gasta tout, Dieu s'en offensa si fort qu'il fit pleuuoir 40. iours & 40. nuicts sur la terre, comme si on eust versé l'eau, si bien que tous les hommes & les animaux furent noyés excepté vne seule famille composée de huit personnes, laquelle dressa vn grand vaisseau, dans lequel se ietterent deux animaux de chaque espece, en fin les eaux se retirerent & desseicherent. Dieu appaisa sa colere, & de cette famille & de ces animaux sont prouenus, tous les hommes & les animaux de la terre, lesquels petit à petit ont repeuplé le mōde, que leur nation est prouenuë de ceste famille, que les premiers qui sont venus en leur païs, ne sçauoient ny lire ny escrire, voila pourquoy leurs enfans auoient demeuré dans la mesme ignorance, qu'ils auoient bien conserué la memoire de ce deluge, mais par vne longue fuite d'années ils auoiēt enuelo[p]pé ceste verité dans mille fables, que nous ne pouuions estre trompez en ce point, ayant la mesme creance que nos ancestres, puisque nous voyons leurs liures. Il me demanda, si dans ceste longue succeſſion de temps, on ne parloit point du fils de Dieu, ie respōdi que les gens de biē en auoient cognoissāce, & que depuis le deluge [76] iusques à sa venuë, Dieu enuoya des hommes que nous appellons Prophetes, pour ce qu'ils apprennent des veritez de Dieu, & les enseignent aux hommes, pour annoncer la venuë de son fils: iusques la mesmes que ces Prophetes declarerēt plusieurs années deuāt sa naissance, ou deuoit naistre ce Prince, comme il deuoit mourir & reſſusciter, que sa Mere deuoit estre Vierge, que les pechez des hommes luy donnoient

all. God was so deeply offended thereat that he sent rain upon the earth for 40 days and 40 nights, like unto the pouring out of the waters,—so that all men and animals were drowned, except one family composed of eight persons, who made a great ship in which two animals of each kind took refuge. Finally, the waters receded and dried off. God's wrath was appeased, and from that family and from those animals have sprung all the people and beasts of the earth, who have, little by little, repopled the world. I told him that their nation had sprung from this family; that the first ones who came to their country did not know how to read or write, and that was the reason their children had remained in ignorance; that they had indeed preserved the account of this deluge, but through a long succession of years they had enveloped this truth in a thousand fables; that we could not be mistaken about this event, having the same belief as our ancestors, since we see their books. He asked me if, during this long lapse of time, there was no mention of the son of God. I answered that good men had had knowledge of him, and that, from the deluge [76] to the time of his coming, God sent men whom we call Prophets, because they learn the truths of God and teach them to men, to announce the coming of his son. Until then these Prophets likewise declared, many years before his birth, where this Prince would be born; how he would die, and be resurrected; that his Mother would be a Virgin; that the sins of men caused him to delay his coming, so that he might make known to men how much they ought to desire him, since without his aid they knew nothing except as fables. In short, having come, he taught the people, healed the sick, resusci-

fuiet de retarder sa venuë, qu'il vouloit faire connoistre aux hommes, combien ils deuoient le desirer puis que sans son secours ils ne scauoient que des fables, bref estant venu il a enseigné les peuples, guery les malades, resuscité les morts, & comme il reprenoit les meschans ils le lierent & le cloüerent en vne Croix, luy ostant la vie dans ces tourmens, que s'il les eut voulu abyfmer tous il l'auroit peu faire aisement par vne seule parole, mais au cōtraire comme il estoit bon il disoit à son Pere, mon Pere les hōmes meritent la mort, ils vous ont offensé, ils meritēt le feu, mais voicy que ie paye pour eux, ie vous supplie de faire misericorde à tous ceux qui croirōt en moy & qui ferōt faschez de vous auoir offensé oubliez leurs pechez, ne les iettez point dedans les feux, voila qui est [77] bien disoit ce pauvre Barbare, mais i'ay bien peur qu'il ne me rebute, car ie ne scay pas ce qu'il faut faire ny comme il le faut prier. Ie te l'enseigneray (luy dy ie) ne t'ennuye donc pas (me fit il) & si le sommeil ne te presse point passe la nuict en m'instruisant. c'est comme nous faisons quand nous traictons de quelque grand affaire: car nous nous assemblons pendant la nuict pour n'estre point diuertis, ie luy declarois les miracles, qui arriuerent à la mort de nostre Seigneur, comme il parut plein de gloire trois iours apres qu'on eut mis son corps au sepulchre comme il enuoya douze hommes par le mōde pour enseigner ses verités, & que ceux qui croiroient leur doctrine iroient au Ciel où il est monté. que les infidelles feroient iettés dans les enfers, que nous appellons ces hommes Apostres, lesquels en ont instruits d'autres par leurs escripts, & que ceux-cy vont par tout annoncer ces bonnes nouuelles, que c'est

tated the dead; and, as he rebuked the wicked, they bound and nailed him to a Cross, taking away his life through these tortures; that, if he had wished to overwhelm them all, he could have done it easily by a single word; but on the contrary, being good, he said to his Father, "My Father, men deserve death, they have offended you, they merit the flames, but here I am to atone for them; I implore you to have mercy on all those who shall believe in me and who shall be sorry to have offended you; forget their sins, do not cast them into the flames." "Now this is [77] good, indeed," said this poor Barbarian; "but I am afraid he will reject me, for I do not know what I must do, nor how I ought to pray." "I will teach thee," (said I). "Do not weary thyself," (he replied) "but if thou art not sleepy, spend the night in instructing me. It is thus we do when we are discussing some great matter; we meet in the nighttime, so as not to be diverted." I related to him the miracles that followed the death of our Lord,—how he appeared, full of glory, three days after his body had been placed in the sepulchre; how he sent twelve men throughout the world to teach his truths, and how those who should believe their teachings would go to Heaven, whither he had ascended; how unbelievers would be cast into hell; how we call those men Apostles, and how they had instructed others through their writings; how those others went everywhere, announcing these good tidings, and that it was for this we had come to their country; how they saw plainly that we did not engage in traffic, that we did not ask any recompense; and how I had brothers all over the world. "The son of God did not love our country," (said he) "for he did not come here,

pour cela que nous estions venus en leur pays, qu'ils voyoient bien que nous ne traficquions point; que nous ne demandions aucune recompense, que i'auois des freres par tout le monde, le fils de Dieu n'a pas aymé nostre pays (disoit il) car il n'y est point venu, & ne nous a rien dit [78] & [*sc.* de] tout cela, ie repars qu'il n'estoit né qu'en vn seul païs, qu'il n'estoit pas aussi venu au nostre, qu'au commencement nous ne croions point, mais qu'ayant presté l'oreille à ses enseignemens, nous les auons recognus tres-bons, & les auons embrassés, veu tant de miracles qu'il auoit fait, & comme ie luy demandois ce qu'il luy sembloit de ce que ie luy auois déclaré de nostre creance ie ne scaurois, me respond il, te dementir, car ie n'ay point de cognoissance du contraire, tu me dis des choses nouvelles, que ie n'ay iamais entendues, si i'auois esté sur les lieux où cela s'est passé ie parlerois, mais maintenant ie n'ay rien à dire, sinon que tu scais beaucoup de choses, i'admire ton discours, mais recommence vn petit, & me fais passer depuis la creation du monde iusques à nous, ie luy obeis, declarant en peu de mots ce qui s'estoit passé dans tous les siècles, touchant nostre sainte creance. Il prenoit vn craion & marquoit sur la terre les diuers temps de fuite, voila celuy qui à tout fait, me disoit-il, il commence en cet endroit de créer les Anges, & le monde, là il crea le premier homme, & la premiere femme, voila comme le monde croissant, se separe & [79] offence Dieu, voicy le deluge, icy sont les Prophetes, bref il vint iusques à nostre temps, puis se releuant il se mit à rire, ie ne m'estonne pas, fit-il, si nous sommes las, car nous auons fait vn grand chemin, en verité nos Peres n'ont esté que des ignorans, car ils n'ont eu aucune co-

and did not say anything to us [78] about all that." I replied that he was only born in one country, that also he had not come to ours; that at first we did not believe, but that, having opened our ears to his teachings, we had recognized them as very good and accepted them, seeing how many miracles he had wrought. When I asked him what he thought of our belief as I had explained it to him, "I cannot contradict thee," he replied, "for I have no knowledge to the contrary; thou tellest me new things, that I have never heard before; if I had been in the places where these things have taken place, I would speak, but now I have nothing to say, save that thou knowest many things; I admire thy discourse, but begin over again and review for me from the creation of the world to the present time." I obeyed him, relating in a few words what had taken place in all the ages touching our holy faith. He took a pencil and marked upon the ground the different periods in their order, "Here is he who made all," said he; "he begins in this place to create the Angels and the world; there he created the first man and the first woman; see how the race of men, increasing, divides, and [79] offends God; here is the deluge, here are the Prophets,"—in short, he came up to our own time; then rising, he began to laugh; "I am not surprised at our being tired," said he, "for we have made a long journey. In truth, our Fathers were but ignorant men, for they had no knowledge of all these things, except the great waters of the deluge, and that they do not describe as you do. I have nothing to say against all this, for I have not been taught anything to the contrary."

Now I understood perfectly that, although this

gnoiffance de toutes ces chofes, finon des grandes eaux du deluge, encor n'en parlent ils pas comme vous. Je n'ay rien à dire contre tout cela, car on ne m'a rien enfeigné de contraire.

Or ie recognu bien qu'encor que ce procedé fut bon, ce n'est pas neantmoins par là qu'il faut commencer à inftruire vn infidele, car comme toutes ces chofes font historiques l'efprit qui n'a pas cognoiffance de celuy qui nous a reuelé ces veritez, demeure libre de croire, ou de ne pas croire. Il luy faut apporter des veritez naturelles pour le conuaincre & quand on la rendu fouppe aux veritez de la nature, qui font conformes à noſtre foy, alors il embraffe les veritez furnaturelles par la foy, ie vy donc bien qu'il falloit changer de batterie.

Et par confequent és autres conferences ie me mis à luy prouuer qu'il y auoit vn Dieu, vn efprit fublime, qui auoit baſty la grande maifon du monde, & qui la gouuernoit, [80] qui faifoit rouler les aſtres & marcher les eaux contre leur cours par les flux de l'Ocean, qui formoit les enfans dans le ventre de leurs meres, en vn mot qui conduifoit toute la nature, les hommes, luy diſois-je, ne font rien de toutes ces chofes & neantmoins elles paroiffent tous les iours à nos yeux. Il faut donc qu'il y ait vn autre principe plus puiffant, ie luy apportay pluſieurs autres raifons pour luy faire recognoiſtre grand Prince, ie luy fis entendre qu'il eſtoit iuſte, qu'il recompensoit vn chacun felon ſes œuvres, vous aimez vous autres les gēs de bien, vous haſſez les meſchans, vous faites du bien à vos amis, vous bruſlez vos ennemis. Dieu en fait de meſme, notamment apres la mort, pourrois tu bien croire que deux hōmes mourans, l'un

way of proceeding was good, yet it is not thus that one should begin to instruct an unbeliever; for, since all these things are historical, the mind which has no knowledge of him who has revealed to us these truths remains free to believe or not to believe. To convince him, he must be confronted with natural truths; and when he has been rendered pliant to the truths of nature, which are in harmony with our belief, then he embraces the supernatural truths through faith. So I saw quite plainly that it would be necessary to change my battery.

Consequently, in our other conferences I applied myself to proving to him that there was a God, a sublime spirit, who had built the great mansion of the world and who governed it; [80] who caused the stars to roll, and the waters to flow against their course by the tides of the Ocean; who formed children in the wombs of their mothers—in a word, who governs all nature. “Men,” said I to him, “cause none of all these things, and yet they appear every day before our eyes. There must, then, be another and more powerful cause.” I brought forth many other arguments to make him recognize the great Prince; I explained that he was just, that he rewarded each one according to his works. “You yourselves love good people, you hate the wicked; you do good to your friends, you punish your enemies. God does the same, especially after death. Can you imagine that two men, dying, the one very good, the other very abominable, can be equally happy in the other life? Here below no reward has been given to the good one, no punishment meted out to the wicked one,—indeed, the upright man has even been despised and the wicked one honored; would it be pos-

tres bon, l'autre tres abominable soient egale-
ment contens en l'autre vie; ça bas on n'a donné aucune
recompense à celuy qui est bon, on n'a point puny le
meschant, voire mesme on a mesprisé l'homme de
bien, & honoré le meschant, feroit-il bien possible
que cela passast sans iustice, sans que rien s'en enfui-
uit? si ce desordre estoit en l'vniuers, il vaudroit
mieux estre meschant que bon, & tu vois bien le con-
traire, vois donc que celuy qui à tout fait mesure
aussi les [81] actions des hommes, & qu'il les traictera
selon leurs œuvres. Vous dites que vous allez tous
en mesme endroit. Il y a parmy vous des hommes
tres-detestables, veux-tu aller avec eux? Vous vous
battrez donc, & querellerez en l'autre vie, comme
vous faictes icy. Cela n'est point croyable. Les
bons vont tous ensemble au Ciel, les meschans tous
ensemble dans les feux. Dieu nous a mis entre le
Ciel, & l'Enfer, pour nous apprendre que nous pou-
uions aller en l'une de ces deux extremités. Et
comme nostre ame est immortelle elle fera à iamais
bien-heureuse ou malheureuse. Ceste vie est courte,
l'autre est bien longue, ne fais pas comme les chiens
qui ne pensent qu'à leur corps. Ces raisons & autres
semblables firent quelque impression sur son esprit.
Il me fit plusieurs questions dont ie pourray parler cy
apres. Il me disoit parfois nostre croyance est bien
fotte, nous n'auons point d'esprit, nous suiuous seule-
ment ce que croient nos yeux. Nous ne resonons
point, d'autrefois il me disoit, Nikanis ie n'ay point
dormy toute la nuict i'ay fuiuy dans mon esprit tout
ce que tu m'as enseigné, comme vn homme qui sui-
uroit vn chemin, parfois la crainte entrant dedans
son ame il apprehendoit [82] la longueur de l'autre

sible for that to pass without justice being done, without something resulting from it? If this confusion existed in the universe, it were better to be bad than good, and yet thou seest the contrary. Understand then that he who has made all things also measures the [81] actions of men, and that he will deal with them according to their works. You say that you all go to the same place; there are among you most detestable men; dost thou wish to go with them? Then you will be fighting and quarreling in the other world, as you do in this. That is not credible. The good all go to Heaven, the bad all into the flames. God has placed us between Heaven and Hell, to teach us that we can go to one of these two extremes. And, as our soul is immortal, it will be forever happy or miserable. This life is short, the other is very long; do not be like dogs, which think only of the body." These arguments and others like them made some impression upon his mind. He asked me many questions, of which I may speak hereafter. He said to me sometimes, "Our belief is very silly; we have no sense, we follow only what our eyes believe, we do not reason." At other times he said to me, "Nikanis, I have not slept all night; I have been going over in my mind all thou hast taught me, like a man following a path." Sometimes, fear entering into his soul, he dreaded [82] the long duration of the other life. "This life," said he, "is very short, the other very long, since it has no end; to be sad without consolation, to be hungry and to eat only serpents and toads, to be thirsty and drink nothing but flames, to wish to die and not be able to kill oneself, and to live forever, for an eternity, in these afflictions—it is upon

vie, ceste vie, faisoit-il, est bien courte, l'autre est bien longue. puis qu'elle n'a point de bout: estre triste sans consolation, auoir faim & ne manger que des serpens & des crapaux, auoir soif & ne boire que des flammes, vouloir mourir & ne se pouuoir tuër & demeurer vn iamaïs, vne eternité dans ces peines. C'est à cela que ie pense quelquesfois, tu me ferois bien plaisir de me baptiser bien tost.

Pendant que ie l'instruisois il eut vne forte tentation, c'est qu'en quittant ses façons de faire pour en prendre de nouvelles il mourroit bien tost. Le Diable se feruoit de quelques-vns pour luy mettre ceste pensée bien auant dans l'esprit, luy disant que la plus grande partie de ceux qu'on baptisoit, passoient bien tost en l'autre vie. Il luy represente que nous estions tous baptisez: Toutes les nations, disoit-il, ont quelque chose de particulier. Le Baptisme vous est bon à vous autres, & non pas à nous. Si le Baptisme luy repliquay-je vous caufoit la mort pas vn de ceux qui sont baptisez n'en escha[p]peroit, & tu vois bien qu'il n'y a que les malades & tres-malades qui meurent apres leur baptisme, voire mesme quelques-vns [83] guerissent soudainement, que crains-tu? Dieu a deffendu de tuër, pense-tu que ie te voudrois faire mourir, tu es basti de chair & d'os comme nous. Dieu est ton Pere aussi bien que le nostre. Il te veut aymer plus que nous, si tu crois en luy plus fortement. En fin Dieu luy fit la grace de surmonter ceste tentation. Il n'importe, dit-il, que ie meure, ie ne veux point aller dedans les feux. Nous mourons tous les iours dans nostre infidelité, i'ayme autant mourir en croyant, que restant infidelle. Nous l'affeurasmes le plus qu'il nous fut possible, à peine

that that I think sometimes; thou wouldst do me a great favor to baptize me soon."

While I was instructing him he had a great temptation, arising from the fear that, in giving up his ways of action to take up new ones, he would soon die. The Devil made use of certain persons to strengthen this idea in his mind, saying to him that the majority of those who had been baptized soon passed into the other life. I represented to him that we all were baptized. "All nations," said he, "have something peculiar to them. Baptism is good for you others, and not for us." "If Baptism," I replied to him, "causes death to you, not one of those who have been baptized would escape it; and thou seest clearly that it is only the sick and the very sick that die after their baptism; yes, some of them even [83] suddenly recover. What dost thou fear? God has forbidden to kill; thinkest thou I would make thee die? Thou art made of flesh and bone as we are, God is thy Father as well as ours; he will love thee more than he does us, if thou hast a stronger belief in him." In fine, God gave him the grace to overcome this temptation. "It does not matter," said he, "whether I die, but I do not want to go into the fires. We die every day in our unbelief; I would as soon die believing as to continue in unbelief." We inspired him with as much faith as we could. Scarcely had he become free from this temptation when he fell sick.

Now the majority of the Savages looked upon him as dead. I kept him for some time in our house and we cared for him tenderly, addressing ourselves to God and to the Physicians. He was bled, and nursed as well as possible; he seemed to be very firm, and

estoit-il libre de ceste tentation qu'il tomba malade.

C'est icy que la plupart des Sauvages le tenoient pour mort, ie le fis demeurer quelque temps en nostre maison. Nous auions soin de luy avec amour, nous nous adressions à Dieu & aux Medics. On le fait feigner, on le traicte le mieux qu'on peut. Il se monstra constant & nous consola. Nikanis, s'escria-il vn iour, ne doute point de mon cœur, ie croiray iusques à la mort. Je ne me feray point souffler par nos Sorciers. Ses cōpatriotes nous attristoient dauantage, car allās aux Cabanes ils nous demãdoient cōme il se portoit, & s'il mourroit bien tost, nous [84] repartîmes que ne croyons pas qu'il deũt mourir. Il en mourra dirent quelques-vns n'en doute point. Leur prophetie se trouua fausse par la grace de N. S. au bout de quelques iours il se trouua sain & gailard. Ce qui nous apporta de la ioye & de l'admiration à quelques Sauvages qui croyoient que nostre cognoissance enuers Dieu l'auoit guery. C'est pourquoy ceste pauvre Apostate dont i'ay parlé cy dessus, nous soustenoit tousiours qu'il ne tenoit qu'à nous de la remettre en santé. Pendant sa maladie qui ne fut pas si grande que nous craignons, comme ie luy disois que i'auois demandé à Dieu de mourir en sa place, si tant est que nostre Seigneur le voulust appeller: non pas cela Nikanis me fit-il, tu ne fais pas bien, il faut que tu viue pour instruire nostre nation, pour moy il importe peu que ie meure. Je trouuay ceste affection bien estrange, car ces peuples ayment extremement la vie, ils se cherissent demesurément. Mais fermons ce chapitre, il est desjà trop long; disons deux mots de ses bons sentimens.

gave us consolation. "Nikanis," he exclaimed one day, "do not doubt my heart; I will believe until death. I will not have myself blown upon by our Sorcerers." His countrymen saddened us more than he did, for when we went to the Cabins they would ask us how he was, and if he would die soon. We [84] answered that we did not think he was going to die. "He will die," said some of them, "do not doubt it." Their prophecy turned out to be false. By the grace of Our Lord, at the end of a few days he found himself well and happy. This gave us joy, and caused wonder among some of the Savages, who believed that our knowledge of God had cured him. It was for this reason that the poor Apostate mentioned above always declared to us that it depended upon us alone to restore her to health. During his sickness, which was not so serious as we feared, when I said to him that I had asked God to let me die in his place, if it should be that our Lord wished to call him, "Not so, Nikanis," he replied, "thou dost not do well; thou must live to instruct our nation; as for me, it matters little if I die." I found this affection quite wonderful, for these people have a great fondness for life, cherishing it immoderately. But let us close this chapter, it is already too long; let us say a few words about his good sentiments.

[85] CHAP. V.

DE QUELQUES BONS SENTIMENS QUE DIEU DONNOIT
À CE CAPITAINE.

COMME il couchoit parfois en nostre petite maison, ainsi que i'ay remarqué cy dessus, il nous disoit qu'il n'auoit iamais creu bien fortement la plupart de leurs refueries. A la mort de mes enfans (faisoit-il) ie n'ay pas mis grande chose dans leur fosse, ie ne m'attendois guere que nos forciers les peussent guerir en leurs maladies. Je voyois bien que nos festins nous destruisoient, ie faisois neantmoins comme les autres pour suiure la coustume du pays. Mais ie m'en vay ietter par terre toutes ces vieilles façons de faire. Tu me deffends les festins à tout manger, ie n'en feray plus. Tu me deffends de croire à mes songes, ie ny croiray plus. Tu me deffends de fuër pour faire bonne chasse ou bonne pesche, ie ne fuëray plus pour ces sujets là, mais seulement pour ma fanté. Il nous disoit quantité d'autres choses semblables, deuant que de s'endormir. Il faisoit ses prieres comme nous luy'auions recommandé, mais il crioit à plaine teste, comme ils ont coustume de faire quand ils adressent [86] leurs fouhais à celuy qui a faict le iour, ou à quelque autre qu'ils nomment leur grand Pere. Celuy qui as tout fait, disoit-il, ayde moy, ie veux croire en toy, enseigne moy tes façons de faire, car ie les veux suiure. Le meschant Manitou me veut tromper, deffends

[85] CHAP. V.

OF SOME GOOD SENTIMENTS THAT GOD GAVE THIS
CAPTAIN.

WHEN he slept sometimes in our little house, as I have remarked above, he told us that he had never had a very strong belief in most of their fancies. "At the death of my children," (said he) "I did not put much in their graves, and I hardly expected that our sorcerers could cure them in their sicknesses. I saw very clearly that our feasts were ruining us, but I did as the others did, that I might follow the customs of the country. But I am going to cast away all these old observances. Thou forbiddest me the eat-all feast; I will take part in it no more. Thou forbiddest me to believe in dreams; I will believe in them no more. Thou forbiddest me to sweat, to secure good hunting and fishing; I will sweat no more for those purposes, but only for my health." He made a great many other similar remarks to us, before going to sleep. He said his prayers as we recommended him to do, but he shouted them in a loud voice, as they are accustomed to do when they address [86] their desires to him who has made the light, or to some one else that they call their great Father. "He who has made all," said he, "help me; I wish to believe in thee; teach me thy ways of doing, for I wish to follow them. The wicked Manitou tries to deceive me, defend me from his snares." In the morning, when

moy de ses embusches. Le matin estant esueillé il en faisoit de mesme criant tousiours fort haut, en forte qu'on l'entendoit de bien loin. Comme il auançoit en la cognoissance de nos mysteres, aussi augmen-toit-il les prieres qu'il faisoit de luy-mesme s'escriant à sa façon. Toy qui as tout faict, ie veux croire en toy, ayde moy, enseigne moy tes façons de faire, ie veux faire comme toy, ie te veux imiter. Toy Manitou qui es meschant ie n'ay plus de croyance en toy, tu es vn trompeur ie croy en celuy qui a tout faict & qui mesure tout. Toy qui es la pensée de Dieu, qui t'es faict homme pour nous, ie t'ayme secoure moy, garde moy, deffends moy contre le Manitou. Il appelle nostre Seigneur la pensée de Dieu, pource que ie luy auois faict entendre, que Dieu n'estoit point marié, quoy qu'il eut vn fils, & que sa cognoissance ou son Verbe estoit son fils. C'est pourquoy de luy-mesme [87] il l'appelloit la pensée de Dieu.

Voicy ce qu'il disoit vne autrefois. Celuy qui as tout faict, escoute moy, ie ne te parleray pas François, car ie ne sçay pas ceste langue, ie te parleray à ma façon, ie te diray peu de chose, car ie sçay peu, si i'en sçauois dauantage, ie t'en dirois dauantage. Tu es bon enseigne moy comme tu fais, car ie veux faire tout de mesme. Ie ne feray plus ce qu'on m'a deffendu. Ie veux croire en toy, ayde moy. Il adiousta plusieurs autres choses que ie n'entendy pas, car il faisoit ses prieres quand nous estions retirez en nos chambres. Et comme il voyoit que nous ne criions pas comme luy faisant les nostres, il commençoit à parler plus bas: Or tout cecy estoit aux premiers commencemens; car quand il eut appris le *Pater*, l'*Aue* & le *Credo*, en sa langue, il le disoit à deux ge-

he awoke, he did the same thing, always crying out in a loud voice, so that he could be heard from afar. As he advanced in the knowledge of our mysteries, he also increased the prayers that he made himself, exclaiming, in his own way, "Thou who hast made all, I wish to believe in thee; help me, teach me thy ways, I wish to do as thou dost, I wish to imitate thee. Thou Manitou who art wicked, I have no more belief in thee, thou art a deceiver; I believe in him who has made all, and who measures all. Thou who art the thought of God, who made thyself man for us, I love thee; help me, keep me, defend me against the Manitou." He calls our Lord "the thought of God," because I had explained to him that God was not married, although he had a son, and that his knowledge or his Word was his son. Hence, of his own accord, [87] he called him "the thought of God."

Here is what he said another time: "Thou who hast made all, hear me, I will not speak French to thee, for I do not know that language; I will speak to thee in my own way; I will say a few things to thee, for I only know a few; if I knew more, I would say more. Thou art good; teach me how thou doest, for I wish to do likewise. I will do no more what has been forbidden me. I wish to believe in thee, help me." He added several other things that I did not hear; for he offered his prayers after we had retired to our rooms, and when he saw that we did not speak so loudly in saying ours, he began to speak lower. Now all this was done at first; for when he had learned the *Pater*, the *Ave*, and the *Credo* in his own tongue, he said them on his knees and in a low voice, imitating our way of pray-

noux, & d'une voix assez basse imitant notre façon de prier. Il me demanda neantmoins si c'estoit mal fait de crier tout haut comme il faisoit: Je respondy que non, mais que Dieu cognoissant toutes nos pensées nous n'auions que faire de parler bien haut pour nous faire entendre. Depuis ce temps là il parloit plus bas, & disoit les oraisons qu'on luy faisoit dire.

[88] Il me demandoit vn iour si les Diables n'estoient point damnez faute d'esperer en Dieu. Car si Dieu (disoit il) est si bon, il est croyable qu'il auroit pitié des Demons s'ils esperoient en luy. Je luy reparty que pendant qu'on est en la voye de se fauver qu'on peut esperer en Dieu, mais que dans les Enfers il n'y a plus qu'un eternal defespoir.

Comme il m'eut dit qu'il cognoistroit en ce point si nous l'aymions, sçauoir est, si nous le baptisions bien tost, ie luy reparty que nous esprouuerions sa cōstance deuant que de le faire, ie luy representay aussi les obligations qu'il encouroit par le Baptême: Cela va bien, dit-il, c'est la raison que vous m'esprouuiez, donnez moy vn Francois qui demeure avec moy quand ie me retireray dedans les bois pour chasser, il m'enseignera à prier Dieu soir & matin, il épiera toutes mes actions, & vous rapportera si ie fay des festins à tout manger. Si i'ay encor croyance à mes songes, si i'obey à nos Sorciers, bref vous sçaurez par son moyen si i'ay contreuenue aux deffences que vous m'avez faictes.

Je groffirois trop ce chapitre si ie voulois rapporter tout l'entretien que nous auons [89] eu avec luy. Reste maintenant à dire le succez de ceste instruction, car c'est iustement ce qu'on attend.

Sur la fin de l'hyuer le Diable luy fit faire deux

ing. However, he asked me if it was wrong to speak as loud as he did. I replied that it was not; but that, as God knew all our thoughts, we need not speak so loud to make ourselves heard. After that, he spoke in a lower voice, and said the prayers that he was told to say.

[88] He asked me one day if the Devils were not damned because they did not trust in God. "For if God," (said he) "is so good, it is to be supposed he would have pity on the Demons if they trusted in him." I said, in reply, that while a man is on the way to saving himself he can hope in God; but that in Hell there is nothing but everlasting despair.

When he told me that he would know whether or not we loved him from one thing, namely, if we baptized him before long, I replied to him that we would prove his steadfastness before doing so, representing to him also the obligations he would assume in Baptism. "Very well," said he, "it is right that you should put me on trial. Give me a Frenchman who will stay with me when I withdraw into the woods to hunt; he will teach me how to pray to God morning and evening; he will spy upon all my actions, and will report to you if I take part in the eat-all feasts, if I still believe in dreams, if I obey our Sorcerers; in short you will know through him if I have violated the prohibitions you have made."

This chapter would become too long if I tried to report all the conversations we had [89] with him. It now remains to tell the success of this instruction, for that is exactly what you are waiting for.

Towards the end of the winter, the Devil made him commit two acts of insolence, one against us and the other against sieur Olivier. Having asked us for

rodomontades, l'une en nostre endroit, l'autre envers le sieur Oliuier, nous ayant demandé ie ne sçay quoy, que nous ne pouvions pas luy donner. Il se dépit, & fut ce dépit le diable le sollicitant il nous rendit le Chapelet & l'Agnus Dei, que nous luy auions donné, & s'en alla; nous ne fîmes autre chose sinon de le recommander à Dieu. Ceste affaire estant plus de son reffort que du nostre, à peine ce pauvre misérable fust-il en sa cabane qu'il se trouua accueilly de crainte & de tristesse. Il n'osa par apres nous venir voir; mais la conscience le remordant il s'adressa au sieur Oliuier, luy declare sa peine, & la faute qu'il auoit faite, l'asseyurant que la colere l'auoit transporté, qu'il n'estoit point enfant, qu'il tiendrait la parole qu'il nous auoit donnée de croire en Dieu. Le sieur Oliuier nous le ramena: ce pauvre homme ne nous osoit regarder, tant il estoit confus. Il me redemanda par apres son chapelet, mais ie [ne] luy voulus pas rendre, il nous demanda si nous auions donné auis à Monsieur le Gouverneur de sa santé [*s. faute*], nous [90] dismes que tout presentement nous venions de l'en informer, voyant qu'il auoit tardé un iour sans se recognoistre. Allons (dit-il) menez moy vers luy, ie luy veux parler, nous y allâmes donc ensemble, à peine estoit il entré dans sa chambre, qu'il s'escria. Ah! Nikanis que i'ay fait une chose meschante, i'en suis bien marry; ie n'ay point d'esprit, la colere m'a pensé perdre. Non ie ne suis point enfant, ie seray ferme dans la parole que ie vous ay donné. Nous auons passé l'huyver dans une si grande paix: Il ne faut pas faire le fol sur la fin; ma faute est grande mais ie n'ay battu ny frappé personne, ie hay ce que i'ay fait. Monsieur le Gouverneur luy fit dire qu'il

something or other that we could not give him, he became angry; and in his anger, the devil inciting him, he returned to us the Chaplet and the Agnus Dei which we had given him, and went away; we could do nothing but recommend him to God, the affair being more in his province than ours. Scarcely was this poor wretch in his cabin than he found himself overcome by fear and sadness. He did not dare afterwards to come and see us; but, as his conscience pricked him, he addressed himself to *sieur Olivier*, and explained to him his trouble, and the fault he had committed,—assuring him that anger had carried him away, that he was not a child, that he would keep the promise he had given us to believe in God. *Sieur Olivier* brought him back to us; the poor man did not dare look at us, so great was his confusion. He afterwards asked me to give him back his chaplet, but I would not restore it to him. He asked us if we had informed *Monsieur the Governor* about his fault; we [90] said that we had just informed him thereof, seeing he had delayed one day in acknowledging his misdeed. “Let us go,” (said he) “take me to him; I wish to speak to him.” So we went there together, and hardly had we entered his room before he cried out, “Ah, *Nikanis*, what a bad thing I have done! I am very sorry for it; I have no sense, anger has come near to ruining me. No, I am not a child, I will remain firm in the promise I have given you. We have passed the winter so peaceably, I ought not to act the fool at the end; my fault is great, but I have neither beaten nor struck anybody; I hate what I have done.” *Monsieur the Governor* had him told that he had indeed doubted whether the Devil would

se doutoit bien que le Diable n'auroit pas si grand pouuoir que de l'empescher de se recognoistre, que s'il perseueroit dans la bonne volonté de croire en Dieu, que ceste faute ne pouuoit effacer l'amour qu'il luy portoit.

Depuis ce temps là il se remit en son deuoir, de forte que faisant festin quelques iours apres il dit tout haut deuant ses compatriotes s'adressant à moy: Pere le Jeune ce que ie t'ay promis au commencement de l'hyuer ie te le promets à la fin, ce que ie dis maintenant ie le diray l'Esté: Je ne suis pas [91] enfant pour mentir, ie sçay que ie feray moqué, mais les risées ne me tuëront pas, & quand i'en deuerois mourir, ie perseuereray iusques à la fin, aussi bien faut-il que ie meure quelque iour. Ces bonnes resolutions n'empescherent pas qu'il ne se laissast vne autrefois emporter à sa colere contre le sieur Oliuier, pour ie ne sçay quelle mauuaise entente. Il ne sçauoit comment rentrer en grace avec luy, en fin le iour du vendredy Sainct il le va aborder & luy parle en ceste forte. Respons moy ie te prie, sçay-tu bien l'oraïson que le fils de Dieu a faite, & qu'on m'a enseigné: Je la sçay bien en effet dit le sieur Oliuier, ne la dis tu pas quelquesfois? Je la dis tous les iours, ces mots ne font-ils pas dans ceste oraïson: *Pardonne nous nos offences, comme nous pardonnons à ceux qui nous ont offensé.* Le sieur Oliuier voyant bien ce qu'il vouloit dire l'embrasse, & luy dit que de bon cœur il luy pardonnoit la faute qu'il auoit commise en son endroit. Au sortir de là il me vint trouuer tout remply de ioye de s'estre reconcilié, donnant mille loüanges à celui qui luy auoit accordé son pardon.

not have so much power over him as to prevent him from acknowledging his fault; that if he persevered in his good intention of believing in God, this fault could not efface the love he bore him.

After that he resumed his good behavior, so that, having made a feast several days afterwards, he addressed me before his countrymen, and said in a loud voice, "Father le Jeune, what I promised thee at the beginning of the winter, I promise thee at the end; and what I say now, I will say in the Summer. I am not [91] a child, that I should lie; I know I shall be ridiculed, but laughter will not kill me; and, if I should die for it, I will persevere to the end, as indeed I must die some day." These good resolutions did not prevent him, on another occasion, from giving way to his anger against sieur Olivier, because of I know not what misunderstanding. He did not know how to get back into favor with him; but finally, on Good Friday, he approached him and addressed him in this fashion: "Tell me, I pray thee, knowest thou well the prayer the son of God made, the one they have taught me?" "I do indeed know it well," said sieur Olivier, "dost thou not say it sometimes?" "I say it every day; are not these words in this prayer, *Forgive us our offenses, as we forgive those who have offended us?*" Sieur Olivier, seeing clearly what he was trying to say, embraced him, and said that he heartily pardoned the fault he had committed against him. After departing thence, he came to see me, full of joy at being reconciled, and giving a thousand praises to him who had granted his pardon.

Now although we all may fail, and ought not to reject a man when he acknowledge his sins, yet we must

Or iàçoit que nous foyons tous fautifs, & qu'il ne faille pas rebuter vn homme quand il recognoist ses pechez, si faut-il prendre [92] garde en ces premiers commencemens de quel esprit font portez ceux qui se veulent ranger au Christianisme. Cét homme estant bien touché seroit puissant parmy les siens, mais comme il est colere & superbe nous ne le pressons pas tant, veu mesme qu'il a plusieurs femmes qu'il promet de quitter & qu'il ne quitte point. Il pretend quelques excuses là dedans. Je me souuiens qu'estant certain iour deuant Monsieur le Gouverneur, il luy dit: Nikanis, ie desire à la verité d'embrasser vostre creance, mais vous me faites deux cōmandemens qui se choquent l'un l'autre, vous me deffendez d'un costé de tuër, de l'autre vous me deffendez d'auoir plusieurs femmes, cela ne s'accorde pas, de trois femmes que i'ay espousées, ie n'en ayme qu'une, que ie veux retenir avec moy, ie congedie les deux autres, mais elles retournent malgré que i'en aye, si bien qu'il faut que ie les souffre ou que ie les tuë; i'espere neantmoins que dans quelque temps, ie les feray retourner en leur pays. Je croyrois aisément qu'il n'en tient qu'une pour sa femme qu'il ayme fort, hayssant les deux autres, mais il faut euter le scandale, & donner ceste impression à ces barbares que les Chrestiens ne peuuent tenir qu'une seule [93] femme. Neantmoins comme ceste coustume fera difficile à exterminer, nous tolerons & attendons doucement que la foy se fortifie dans l'ame de ce pauvre homme, pour luy faire faire vn effort bien difficile à une ame quasi de chair: Mais encor il me semble que son corps n'est pas le plus grand obstacle à la foy, ains plustost son esprit remply d'orgueil. Si Dieu le rebute, ie

be [92] careful in these early stages to find out what spirit actuates those who wish to range themselves on the side of Christianity. This man, if he were deeply touched, would be a power among his own people; but, as he is so choleric and haughty, we do not urge him much, especially as he has several wives whom he has promised to give up, but whom he does not give up. He alleges certain excuses for this. I remember that, being one day in the presence of Monsieur the Governor, he said to him: "Nikanis, I do really wish to embrace your belief, but you give me two commandments which conflict with each other; on the one hand you forbid me to kill, and on the other you prohibit me from having several wives; these commandments do not agree. Of the three wives I have married I love only one, whom I wish to keep with me; I send the other two away, but they return in spite of me, so that I must either endure them or kill them; I hope, however, that in a little while they will return to their own country." I can readily believe that he keeps only one of them as his wife, and that he loves her very much, hating the other two; but we must avoid scandal, and give these barbarians the impression that Christians can have only one [93] wife. Nevertheless, as it is their custom, it will be difficult to do away with it. We tolerate it, and wait patiently until the faith becomes stronger in the soul of this poor man, in order to get him to make an effort which would be quite difficult to a soul almost of flesh. And yet it does not seem to me that his body is the greatest obstacle to the faith, but rather his proud spirit. If God rejects him, I imagine that it will be in punishment for his pride rather than for his

me figure qu'il le fera en punition de sa superbe plutôt que de sa luxure, quoy qu'il soit profondément abyssé dans ces deux gouffres.

Au reste il dit merueille de nostre Sainte doctrine, il l'a presche publiquement. Le P. Buteux m'escrit des trois Riuieres, qu'il dit tout haut qu'il croit en Dieu, qu'il garde tous ses commandemens, excepté celui de n'auoir qu'une femme. Je l'ay veu à Kebec parler fort hardiment en faueur de nostre sainte Foy, dire en la presence de ses compatriotes qu'il alloit ietter bas ses façons de faire, qu'il ne feroit iamais des festins à tout manger, qu'il n'appelleroit point les Sorciers pour le penser en ses maladies, qu'il ne croyoit plus aux songes, & qu'il vouloit estre baptisé, & croire ce que croient les François, apres tout cela il rampe encor [94] sur terre, son entendement cognoist ce que la volonté accoustumée au mal ne peut ou ne veut pas encor embrasser fortement. Je supplie de tout mon cœur ceux à qui Dieu a donné la foy, diray-je quasi par heritage, d'auoir pitié de ce pauvre homme, de supplier nostre Seigneur qu'il luy donne l'humilité. Ah! qu'on faict peu d'estat du don de la Foy dans l'Europe: Il semble que ce soit une chose connaturelle de croire en Dieu. O quel present! grand Dieu quelle faueur! c'est icy qu'on voit quel thresor c'est que de croire en IESVS-CHRIST, c'est icy qu'on cognoit la difficulté qu'il y a de faire entrer ceste creance dans l'esprit d'un Barbare infidelle, c'est icy que les obligations d'aimer celui, qui nous a preueni d'un si grand bien faict, paroissent à découuert. Il est vray que l'opiniastreté des heretiques est un vray pourtrait de la dureté de nos Sauvages. Passons outre.

lust, although he may be sunk deep in both these abysses.

But to continue, he says wonders of our Holy doctrine, preaching it publicly. Father Buteux writes me from the three Rivers that he declared openly his belief in God, and that he was keeping all the commandments, except that one about having only one wife. I have seen him at Kebec speak quite boldly in favor of our holy Faith, saying in the presence of his compatriots that he was going to cast off his old customs—that he would never give eat-all feasts, that he would not summon the Sorcerers to treat him in his sicknesses, that he would no longer believe in dreams, and that he desired to be baptized and to believe what the French believe. After all that he still crawls [94] upon the ground; his understanding acknowledges what his will, accustomed to evil, cannot or will not wholly embrace. I implore with all my heart those to whom God has given the faith almost as an inheritance, I may say, to have pity on this poor man and to supplicate our Lord to give him humility. Ah, how little we value the gift of the Faith in Europe! It seems as if belief in God were a part of our nature. Oh what a gift! Great God, what a favor! It is here that one sees what a privilege it is to believe in JESUS CHRIST; it is here one realizes the difficulty there is in making this belief enter the mind of an infidel Barbarian; it is here that the obligations to love him, who has acquainted us with so great a blessing, appear fully revealed. Indeed, the obstinacy of heretics is a true illustration of the callousness of our Savages. Let us pass on.

I am well aware that some of our French people, on seeing this Savage intractable, after so many

Ie fçay bien que quelques-vns de nos François voyant ce Sauvage retif apres tant de promesses faictes en particulier, & en public, ont voulu dire que tout ce qu'auoit faict cét homme, n'estoit que pour se donner du credit aupres des François, afin [95] d'espouser vne ieune femme, qu'il n'auroit peu auoir autrement. C'est vn erreur, car ie fçay nettement le fond de ceste affaire, & y ay contribué sans y penfer: mon dessein estoit qu'il en retint vne des deux plus âgées qu'il auoit, mais comme ceste ieune femme l'aymoit, & cependant ne l'osoit espouser pour la crainte qu'elle auoit qu'un Sorcier qui la vouloit prendre pour seconde femme, ne la fit mourir par ses sorts. Il arriva que nostre Sauvage en quelque autre occasion m'ayant tefmoigné qu'il redoutoit l'art de cét homme, ie luy fis entendre qu'il ne deuoit point craindre, s'il croyoit en Dieu, que sa foy luy seruiroit de bouclier contre les charmes, & pour le confirmer en ceste verité ie prouquay moy-mesme le Sorcier, ie l'attaquay si viuement que soit qu'il craignit les chastimens de Dieu, ou qu'il me creut plus grand forcier que luy; il fit la paix avec ce Capitaine dans nostre propre maison. S'imaginant peut-estre que ie le tuerois par des charmes plus puissans que les siens, s'il perfeueroit dans la mauuaise volonté qu'il auoit contre vn homme que i'aymois. Si tost qu'ils furent reconciliez ceste ieune femme deliurée de sa crainte l'espousa cõtre [96] mon sentiment, car veritablement si i'eusse pensé que ceste reconciliation eut deu faire ce mariage ie ne l'aurois pas procurée comme ie fis. Au reste tout ainssi qu'en vostre France, si tost qu'une personne s'adonne à fuiure la deuotion les hommes imparfaits ne la fçauroient plus supporter, si elle

promises made in private and in public, were ready to say that all this man had done was only to gain credit with the French, in order [95] to marry a young woman whom he could not have had otherwise. That is a mistake, for I thoroughly understand the whole affair, and unwittingly helped to bring it about. I intended to have him retain one of the two older ones that he had; but this young woman loved him, yet did not dare to marry him through fear that a Sorcerer, who wished to make her his second wife, would kill her by his charms. It happened that our Savage on some other occasion had declared to me that he feared the artifices of this man, and I gave him to understand that he should not fear,—that, if he believed in God, his faith would serve as a shield against all charms. To demonstrate the truth of this, I myself provoked the Sorcerer, attacking him so severely that he either feared the punishments of God, or else thought I was a greater sorcerer than he was; he made peace with this Chief in our house, imagining, perhaps, that I would kill him with charms more potent than his own, if he persevered in his ill-will toward a man that I loved. As soon as they were reconciled, this young woman, freed from her fears, married him against [96] my wishes,—for, truly, if I had thought that this reconciliation would have caused this marriage, I would not have procured it as I did. However, just as in your France, as soon as a man betakes himself to following piety, imperfect men cannot tolerate him if he falls into some error, as if he could become a Saint in a moment; so in ours you will find some,—but very few and of slight importance in these affairs, in which they have not the least perception,—who would have

tombe dans quelques fautes, comme si en vn moment elle pouuoit deuenir Sainte, de mesme en la nostre vous en trouuerez mais bien peu, & bien peu considerables en ces affaires où ils ne voyent goutte, qui voudroient qu'un Sauuage fut tres-feruent Chrestien & se despouillaist tout à coup de sa vieille peau, si tost qu'il à fait paroistre quelque bonne inclination pour nostre creance, autrement tout ce qu'il fait n'est que feintise. Si leur conclusion estoit bonne, ie les conuainquerois de grande tromperie & peut estre des sacrileges, car apres auoir promis à Dieu tant de fois de s'amender de leurs fautes, ils ne s'acquittent pas de la promesse qu'ils en ont faite en sa presence, donc ils procedent par feintise. La conclusion n'est pas bonne ny pour eux ny pour nos Sauuages. Finissons avec les paroles, *eadem quippe mensura qua mensi fueritis remetietur vobis.*

a Savage become a very fervent Christian and shed his old skin all at once, and as soon as he has shown any favorable inclination to our belief, otherwise all he does is only hypocrisy. If their conclusion were just, I would convince them of great deceit and perhaps of sacrilege; for, after having promised God so many times to correct their own faults, they do not acquit themselves of the promises they have made in his presence, therefore they act the part of hypocrites. The conclusion is not just, either for them or for our Savages. Let us finish with these words, *eadem quippe mensurâ qua mensi fueritis remetietur vobis.*

[97] CHAPITRE VI.

CE QU'ON À FAIT POUR L'INSTRUCTION DES AUTRES
SAUAGES.

IE ne fçaurois affés benir Dieu de nous auoir donné pour Gouverneur vn homme felon fon cœur, il eft tout plein d'amour pour nos François, & ne manque pas d'affection pour nos Sauages, il à vne dextérité admirable à rapporter au bien de la Religion, tous les prefens, tous les feftins, en vn mot tous les fecours, & toutes les gracieufetés qu'on doit faire à ces barbares pour s'entretenir en paix avec eux, en forte que ce qu'on fait ordinairement par vne police non blafmable, il le fait par vne prudence vraiment Chrestienne, & vraiment loüable, faifant comme on dit d'une pierre deux coups, car par les mefmes faueurs & par les mefmes bien-faits dont il fe fert pour les attacher aux François, il les attire encor à la foy, qui eft le bien & la vraie fin pour laquelle Dieu fait voguer les vaiſſeaux, d'Europe en ce nouveau monde, fuiuant donc ces [98] maximes, les Sauages au commencement de l'Hyuer s'eſtans retirés qui deçà qui delà dans leurs grandes foreſts pour aller chercher leur vie, vne petite troupe d'Algonquins, comme i'ay dit eſtans reſtés aupres du fort, apres y auoir paſſé quelques iours il les fit aſſembler le 15. de Decembre pour leur faire feſtin, ils s'y trouuerent tous hommes, femmes & enfans, n'aians laiſſé que peu de perſonnes pour garder leurs cabanes,

[97] CHAPTER VI.

WHAT HAS BEEN DONE FOR THE INSTRUCTION OF
OTHER SAVAGES.

I CANNOT sufficiently bless God for having given us as Governor a man after his own heart. He is full of love for our French, and is not lacking in affection for our Savages. He is wonderfully adroit in using for the benefit of Religion all the presents, all the feasts,—in a word, all the help and all the benevolent acts which have to be done for these barbarians, to get along in peace with them. So that what is usually secured through unobjectionable policy is done by him with truly Christian and truly praiseworthy prudence,—giving, as the saying is, two blows with one stone; for by means of the same favors and the same kind acts which he uses to attach them to the French, he also attracts them to the faith, which is the blessing and the true end for which God sends floating over the waves the ships from Europe to this new world. Therefore, pursuant to this [98] policy, the Savages at the beginning of Winter having withdrawn, some here, some there, into their great forests to seek their living, a little band of Algonquins who, as I have said, had remained near the fort, were, after having been there a few days, called together by him on the 15th of December, that a feast might be made for them. They were all there, men, women, and children, leaving only a few of their number to guard their cabins.

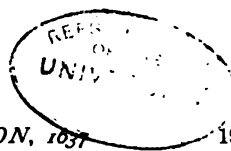
chascun aiant pris place. Monsieur le Gouverneur accompagné de plusieurs François leur fit dire par le Sieur Oliuier truchement, qu'il estoit bien-aïse de ce qu'ils se comportoient fort paisiblement, & qu'il les aimeroit & protegeroit tousiours, tant qu'ils persevereroient en cette bonne intelligence, qu'ayant désiré de les auoir, il les auoit inuités au festin pour se conjoindre avec eux de l'amour qu'ils s'entreportoient, les François & les Sauvages. A cela ils repartirent avec leur exclamation, hô, hô, hô, mais avec vn ton qui donnoit à cognoistre la satisfaction qu'ils auoient de ce témoignage d'affection, apres cela le Sieur Oliuier, suiuant la volonté de Monsieur, fit faire l'ouverture du banquet par vn Capitaine qui garda leurs ceremonies, [99] declarant qui estoit celuy qui les inuitoit, & dequoy estoit composé le festin, & à chaque diuersité de mets, quoy que mêlés tous ensemble ils témoignent leur contentement par leur hô, hô, hô, tiré du profond de l'estomach, aians bien mangé on fit la conclusion du banquet, & on renuoia toutes les femmes & les enfans, les hommes âgés firent quelque harangue en recognoissance de l'amour que Monsieur le Gouverneur leur portoit, lequel prenant de la occasion de leur parler, leur dit qu'en effet il les aimoit, mais qu'il s'estonnoit comme estant vis à vis des François, depuis vn si long-temps ils n'auoient pas encor reçu leur creance, les asseurant que le Dieu qui les conferue, les conferueroit s'ils l'embrassoient, il leur demanda, si ce qu'on leur enseignoit estoit mauuais, il les pressa fort sur ce point, ils respondirent que veritablement ce qu'ils auoient ouy dire, estoit bon, mais qu'il falloit accuser la dureté de leur esprit, & le defect de personnes qui enten-

All having taken their places, Monsieur the Governor, accompanied by several Frenchmen, said to them through the interpreter, *Sieur Olivier*, how very glad he was that they were conducting themselves so peaceably, and that he would always love and protect them as long as they should persevere in this good understanding; that, having desired to see them, he had invited them to the feast to rejoice with them in the mutual love that the Frenchmen and the Savages bore to each other. This they answered with their exclamation, *hô, hô, hô*, but in a tone which showed their satisfaction in this evidence of affection. After this *Sieur Olivier*, in accordance with the wish of Monsieur, had the banquet opened by a Captain, who observed their ceremonies, [99] explaining who it was that had invited them, and of what the feast was composed; at every different dish, although they were all mixed together, they showed their satisfaction by their *hô, hô, hô*, drawn from the depths of their stomachs. After they had eaten heartily, the banquet was closed, and all the women and children were sent away. The old men made a few speeches in acknowledgment of the love Monsieur the Governor bore them,—who thereupon taking occasion to speak, told them that he did, in fact, love them, but that he was surprised that, living as they did face to face with the French for so long a time, they had not yet accepted their belief, assuring them that the God who preserves the French would preserve the Savages also if they believed in him. He asked them if what was taught them was bad, pressing them strongly on this point. They replied that certainly what they had heard was good, but that he must blame the dullness of their minds,

diffent bien leur langue pour les instruire, i'auois prié le Sieur Oliuier de haranguer, nous [100] auions disposées quelques raisons pour les presser, mais ils sçauent asses bien se deffaire & destourner le propos qui ne leur aggrée pas; dequoy m'apperceuant & rehauffant ma voix, ie commençay en la presence de nos François, & des Sauuages à parler publiquement pour la premiere fois en leur langue, ie m'estois retenu iusques alors non pas tant crainte de confusion, pour moy, que pour n'auilir nos mysteres les exposans à leurs risées, par mes begaiemens, ie leur dis donc qu'a la verité on ne leur auoit point presché la foy, iusques alors, dans leur assemblees publiques, qu'on les auoit seulement inuités à faire comme nous, mais sans leur pouuoir declarer la beauté de nostre creance, qu'on le pourroit faire d'oresnauant, puisque nous nous auancerions en la cognoissance de leur langue, & que s'ils vouloient correspondre à l'amour que leur portoit nostre grand Capitaine, ils s'affembleroient parfois en nostre maison, pendant l'hyuer, pour entendre parler de Dieu, & conferer de sa doctrine, que le sieur Oliuier si trouueroit pour m'expliquer ce qu'ils diroient, & que ie respondrois par ma propre bouche, puis qu'ils m'entendoient bien, que Monsieur nostre Gouverneur les inuitoit à cela, que Dieu mesme ne les [101] pouuoit aimer voiant qu'ils ne le vouloient pas cognoistre, & m'adressant à vn Capitaine ie luy dis, si ton fils ne t'aimoit point, s'il se mocquoit de toy, n'en ferois tu pas fâché? or sçache que tu es plus enfant de Dieu, que ton fils n'est ton fils, ce n'est pas toy qui as compaffé le corps de ton fils, tu n'as point enchassé ses yeux dans sa teste, tu n'as point emboïeté ses os dans leur iointures, attaché & lié ses bras aux épaules, si

and the lack of persons who understood their language well, to give them instruction. I had requested *Sieur Olivier* to make a speech, and we [100] had prepared some arguments to urge upon them; but they know very well how to ward off and edge away from suggestions which are not agreeable to them. Perceiving this, and raising my voice, I began in the presence of our French and of the Savages to speak publicly in their language for the first time. I had refrained from doing so until then, not so much through fear of embarrassment to myself, as of degrading our mysteries in exposing them to their laughter through my stammerings. I said to them. that in truth we had not, up to that time, preached the faith to them in their public assemblies, but had only invited them to do as we did, not having the power to declare to them the beauties of our belief; that from now on we could do this, since we had made progress in the knowledge of their language; and that if they wished to respond to our great Captain's love for them, they would sometimes assemble in our house during the winter to hear about God and to talk over his doctrine; that *sieur Olivier* would be there to explain to me what they should say, and that I would answer with my own lips, as they understood me very well; that *Monsieur* our Governor invited them to do this. I told them that God himself could not love them [101] when he saw that they did not wish to acknowledge him; and addressing myself to a Captain, I said to him, "If thy son did not love thee, if he ridiculed thee, wouldst thou not be angry? Now know that thou art more a child of God than thy son is thy son; it is not thou who hast shaped the body of thy son,—thou hast not inserted

tu as conduit cét ourage, que ne luy as tu donné quatre bras, que ne luy as tu enclaué des yeux derriere la teste, c'est Dieu qui a dresse ce bastiment, c'est luy qui en est l'auteur, il s'est feruy de toy pour le mettre au iour & le conseruer. Or regarde maintenant qu'elle ingratitude de ne vouloir pas croire, & obeir à nostre vray pere? vous me dirés que vous ne le cognoiffés pas, venés nous voir, & nous vous l'enfeignerons. Je leurs dis plusieurs autres choses, leur demandant de temps en temps, s'ils m'entendoient? ouy, respondoient ils, nous t'entendons bien, ce que ie dis est-il mauvais? non, voulez vous estre instruits sur cette doctrine? nous le voulons bien, assemblés vous donc parfois en nostre maison pour en conferer, nous le ferons, respondent ils, ferés vous marris que i'affemble vos [102] enfans, pour leur enseigner les mesmes choses? nous en ferons tres-contens, & tu feras plus de profit avec eux, qu'avec nous, car nous manquons de memoire, estans desia agez, recommandez leur donc qu'ils viennent quand on les ira appeller, nous ny manquerons pas. Monsieur le Gouverneur & nos François tesmoignent bien du contentement de ces bonnes resolutions, lesquelles ont eu quelque bon effet: car & les peres & les meres, & les enfans ont receu quelque instruction, & encor bien qu'ils n'aient pas embrassé nostre creance, ils ne laissent pas pour la plus part de la respecter, cette diuine semence operera en son temps. Je dis bien d'auantage, que s'ils estoient renfermez dans vne bourgade, & qu'on les eust veu vne couple d'années sedentaires, ie ne ferois point de difficulté de baptiser vne partie des grâds, & tous les enfans, qui feroient instruits: car aians receu la Loy de Iesus-



the eyes in his head, thou hast not fitted the bones into their sockets, attached and fastened the arms to the shoulders; if thou hast managed this work, why hast thou not given him four arms, why hast thou not enclosed the eyes in the back of the head? It is God who has formed this structure, it is he who is the author of it, he has used you to bring it to the light and to take care of it. Now think what ingratitude it is not to be willing to believe, and to obey our real father. You tell me that you do not know him; come and see us and we will teach you about him." I said many other things to them, asking from time to time if they understood me, "Yes," they would answer, "we understand thee well." "Is what I say bad?" "No." "Do you wish to be instructed in this doctrine?" "We do, indeed." "Gather at our house sometimes then to talk about it." "We will," they reply. "Shall you be sorry to have me bring your [102] children together, to teach them the same things?" "We shall be very glad of it; and thou wilt gain more with them than with us, for our memories are poor, seeing we are already old." "Urge them, then, to come when they are called." "We will not fail to do so." Monsieur the Governor and our Frenchmen showed a great deal of satisfaction at these good resolutions, which have had some good effect; for the fathers, the mothers, and the children have all received some instruction, and, although they have not yet embraced our belief, they do not fail for the most part to respect it; this divine seed will germinate in its own time. I say still more; that if they were enclosed in a village and were to settle down for a couple of years, I would not scruple to baptize some of

Christ, on leur en feroit bien faire l'exercice, & ainſi petit à petit, ils s'habituëroient au chemin de la verité, & dans peu d'années ce feroit vn peuple de benediction, tout giſt à ietter la ieuneſſe dās de bonnes couſtumes, ce qu'on ne peut faire aiſement, qu'en les arreſtant ou aians des Seminaires bien fondez, c'eſt cela qui manque, comme i'ay deſſia dit: car les deſpenſes en vn [103] païs nouueau, & tout neuf, ſont fort grandes. Mais venons aux conferences que nous auōs eu avec eux. Ils me vindrent donc voir pluſieurs fois, & quand il n'y auoit que des Algonquins, ie ſuppliois le ſieur Oliuier de s'y trouuer: car comme i'ay dit ſouuent, ie ne les entend quaſi pas, quoy qu'ils m'entendent fort bien, tout de meſme que ie n'entenderois pas vn vray Gaſcon, ou Prouençal, quoy qu'il m'entendit bien, parlant François. Les premiers qui vindrent apres ce feſtin, eſtoiēt les plus apparens d'entr'eux, ils nous propoſerent trois ou quatre queſtions, deuant que d'entrer en diſcours de noſtre Religion.

Premierement ils demanderent pourquoy ils mouroient ſi ſouuent? diſans que depuis la venuē des François, leur nation ſe perdoit entierement, qu'au-parauant qu'ils euſſent veu des Europeans, que les ſeuils vieillards mouroient, mais qu'a preſent il en meurt plus de ieunes que de vieux.

Secondement, l'vn d'eux dit qu'ils auoient ouy dire à ſon grand pere, que plus il y auroit icy de François, moins il y auroit de Sauuages, & que lors particulierement qu'on ameneroit des femmes, qu'ils mourroiēt en grād nombre. Il diſoit encor qu'il y viendroit des robbes noires pour les inſtruire, & que cela [104] meſme les feroit mourir, comme en effet

the adults and all the children who should be instructed; for, having received the Law of Jesus Christ, they would be called upon to put it into practice, and thus, little by little, they would become accustomed to the path of truth, and in a few years this would be a consecrated people. It all lies in getting the young people into the right habits, which cannot be easily done except by making them sedentary, or by having well-endowed Seminaries. It is that which is lacking, as I have already said; for the expenses in a [103] new and altogether primitive country are very great. But let us come to the conferences we have had with them. They came, then, to see me several times; when there were only Algonquins, I requested sieur Olivier to be present; for, as I have often said, I hardly understand them, although they understand me very well,—just as I do not understand a genuine Gascon or a Provençal, although he might understand my French quite well. The first ones who came after this feast were the most prominent among them; they proposed three or four questions before entering upon a discussion of our Religion.

First, they asked why so many of them died, saying that since the coming of the French their nation was going to destruction,—that before they had seen Europeans only the old people died, but that now more young than old died. ✱

Secondly, one of them said that they had heard his grandfather say that the more French there should be here, the fewer would be the Savages; and that, especially when they should bring over women, the Savages would die in great numbers. He said also that black robes would come over to instruct them,

difoit-il, la plus part de ceux qui ont esté baptifés font morts.

En troiefme lieu il racomptoit qu'un certain Bafque au commencement venant en ce païs cy, ne fe laiffoit point approcher des Sauvages, il les repouffoit & crachoit en terre, difant qu'on les efloignaft, qu'ils sentoient mal, cependant i[l] defcriuoit nos noms difoit-il, fur vn papier, & peut eftre par ce moyen nous a-il enforcélé & fait mourir.

En quatriefme lieu vn autre dit que le Manitou luy auoit reuelé en fonge que ceux là feulement receueroient noltre doctrine, qui deuiendroient fedentaires, que les autres s'en moqueroient, voila ce qu'ils nous obiectent & ce qu'ils reiterent affés fouuent.

I'aduouë que les fauages errans ne fçauroient pas fe peupler beaucoup, i'en pourrois donner beaucoup de raifons fuffit de dire qu'ils meinent vne vie fi miserable, qu'il ny à que les plus robuftes qui puiffent refifter à leurs trauaux, mais i'aurois bien de la peine de rendre vne raifon naturelle, pourquoy ils mennent [*sc.* meurent] bien plus fouuët qu'ils ne faifoient par le paffé, on attribuë cela aux boiffons d'eau de vie, & de vin qu'ils aiment avec vne paffion entierement dereglée, non pour le [105] gouft qu'ils trouuent en les beuuant, mais pour le cõtentement qu'ils ont d'estre yures, ils s'imaginent dans leur yureffe qu'ils font bien efcoutés, qu'ils fçauent bien discourir, qu'ils font vaillans & redoutés, qu'on les admire comme des Capitaines, c'eft pourquoy cette folie leur agreant, il n'y a quafi petit ny grand Sauvage, iufques aux filles & aux femmes qui n'aiment cét etourdiffement, & ne prennent ces boiffons quand ils en peuuent auoir purement & fimplement pour s'eny-

and that [104] likewise would make them die, "As, in fact," said he, "the greater part of those who have been baptized have died."

In the third place, he related how a certain Basque, coming in the early days to this country, was unwilling to come near the Savages; he repulsed them, and spat upon the ground, telling them to be gone, that they had a bad smell; "Yet he wrote our names upon a piece of paper," said he, "and perhaps by this means he has bewitched us and caused us to die."

In the fourth place, another one said that the Manitou had revealed to him in a dream that those alone would receive our doctrine who should become sedentary; that the others would ridicule it. Now these are their objections to us, which they very often repeat.

I admit that the wandering savages cannot multiply rapidly, and I might give many reasons for it. Suffice it to say that they lead such a wretched life that only the most robust can endure their hardships. But I would have considerable trouble to assign a natural cause for their dying so much more frequently than they did in the past. It is attributed to the beverages of brandy and wine, which they love with an utterly unrestrained passion, not for the [105] relish they experience in drinking them, but for the pleasure they find in becoming drunk. They imagine in their drunkenness that they are listened to with attention, that they are great orators, that they are valiant and formidable, that they are looked up to as Chiefs, hence this folly suits them; there is scarcely a Savage, small or great, even among the girls and women, who does not enjoy this intoxication, and who does not take these beverages when

urer. Or comme ils les prennent fans manger, & avec vn tres-grand excés, ie croirois aifement que les maladies qui les vont exterminant tous les iours, pourroient en partie prouenir de la, on tafche d'y remedier, mais on à bien de la peine d'empescher nos François de cooperer à ce defordre, lequel en fin pourroit esteindre, s'il estoit libre toute la nation des Montagnes, qui se retire ordinairement aupres de nos habitations Françoises, ils ont tiré cette coustume des Anglois à ce que quelques vns d'entre ceux m'ont dit. Or comme le diable preuoit peut estre leur ruine, il leur en donne des sentimens, reiettant la cause de leur mort, non fur leurs excés, ains fur la loy de Dieu, & fur la multitude des François, afin d'esloigner tant qu'il [106] pourra ces pauvres barbares de leur falut. Voions ce qu'on respondit aux points qu'ils nous proposerent. Au premier le sieur Oliuier leur repartit qu'auant mefme que les François vinffent icy, ils tomboient dans certaines grandes maladies qui en emportoient plusieurs, & qu'ainfi ne soit, estant fort ieune, disoit-il, i'appris que les premiers qui aborderent vos contrées y trouuerent peu de monde, & qu'on leur dit, que l'huiuer precedēt en auoit tué vne tres-grande quantité. Je leur dis auffi qu'ils confideraffent tous les peuples errans & qu'ils les trouueroiēt en petit nombre en comparaifon des fedentaires: que nous auions oüy dire que les natiōs du Nort, ou les Nipifiriniens vont en marchandises, estoient quasi toutes esteintes par la famine de l'huiuer pafsé, vous ne poués leur difoy-ie attribuer cette mort aux François, puisque les François ne communiquent point ces peuples, ils repliquerent que les Nipifiriniēs leur portoient diuerfes denrées de France, &

they can be had, purely and simply for the sake of being drunk. Now as they drink without eating, and in great excess, I can easily believe that the maladies which are daily tending to exterminate them, may in part arise from that. Efforts are being made to remedy this, but it is very difficult to prevent our Frenchmen from coöperating in this dissolute conduct, which may finally extinguish, if it remains unchecked, the whole nation of the Montagnes, who usually take refuge in the neighborhood of our French settlements. According to what some of them have told me, they have derived this habit from the English.¹⁷ Now as the devil perhaps foresees their ruin, he gives them these notions, attributing the cause of their mortality, not to their excesses, but to the law of God and to the multitude of French, so as to estrange [106] these poor barbarians as much as possible from their salvation. Let us see how the objections they proposed were answered. To the first, sieur Olivier replied that, even before the French came there, they had been attacked by certain epidemics which carried off many of their people, and that it was not as they said. "When I was very young," he continued, "I learned that the first who landed in your country found few people there, and that they were informed that the previous winter had killed an enormous number of them." I told them also that if they would consider all wandering peoples, they would find them in small numbers in comparison with those who were sedentary; and that we had heard that the nations of the North, where the Nipisiriniens went to barter, were almost entirely exterminated by the famine of the past winter. "You cannot," I said, "attribute their death to

que leur mort pouuoit prouenir de là. Je respondis que certains peuples demeurans fort auant dans les terres, au deffous de Tadouffac n'auoient aucun commerce avec l'Europe, ne se feruans que de haches de pierre à ce qu'une femme de ce païs là m'auoit racôpté, & que cependant ils mourroient auffi fouuët [107] que les autres nations errantes, enfin la meilleure response fut que nous craigniõs Dieu, que nous croions en luy, & partant qu'il nous conseruoit, d'où prouenoit que nous estions fort peuplés, qu'au reste ce grãd & fouuerain Seigneur nous deffendoit de tûer, sinon en guerre, & par consequent que nous n'auions garde de les faire mourir, estans nos alliés & nos amis, vous autres adiousta le sieur Oliuier si tost que vous estes en nombre, vous estes orgueilleux & insupportables, vous prenés guerre à vos voisins sans fujet, vous vous affommés les vns les autres, celuy qui mesure & pese tout, voiant cela ne permet pas que vous multipliés, ils cõfesserēt que cela estoit vray, on leur representa leur intemperance és boiffons, mais cõme ils ne sçauoient se commander, ils repartirent qu'il faudroit que nostre grand Roy defendit de passer icy des boiffons, qui enyurent, on repliqua qu'il ne falloit pas ietter les cousteau & les haches dans la riuere, encor que les enfans & les estourdis s'en bleffassent par fois.

Au second point on leur fit entendre que tant s'en faut que le grand nombre de François les fit mourir, qu'au contraire plus il y en aura, plus il y aura de viures sur le païs, & par consequent plus ils seront secourus, qu'ils voioient bien que les François n'auoient [108] encor tiré [*sc.* tué] aucun Sauvage, & que Dieu leur deffend, pour nous autres, ie leur dis que

the French, since the French do not have intercourse with those tribes." They replied that the Nipisiriniens carried them divers wares from France, and their death might arise from that. I replied that certain tribes living far inland, below Tadoussac, had no commerce with the Europeans, using only stone hatchets, according to what a woman of that country had related to me; and that, notwithstanding, they died in as great numbers [107] as the other wandering nations. After all the best answer was that we feared God, that we believed in him, and therefore he preserved us, whence it arose that we were a numerous people; that furthermore this great and sovereign Lord forbade us to kill, except in war, and hence we had no intention of killing them, who were our allies and our friends. "As for you people," added sieur Olivier, "as soon as you are numerous, you become haughty and unbearable; you make war upon your neighbors without cause, you murder one another; he who measures and weighs all things, seeing that, does not allow you to multiply." They confessed that this was true. Their intemperance in drink was represented to them; but, as they cannot restrain themselves, they answered that our great King ought to prohibit the importation hither of intoxicating drinks. They were answered that it is not necessary to throw knives and hatchets into the river, although children and stupid people sometimes hurt themselves with them.

On the second point, they were given to understand that, far from the increase of the French making them die, the more of them there were, on the contrary, the more provisions there would be in the country, and consequently the more help they would

s'ils ouurroient les yeux qu'ils verroiët bien que nous tafchions de leur fauver la vie du corps & de l'ame, que nous demandions leurs enfans pour les nourrir & entretenir, & pour les apprendre à cognoiftre Dieu, afin que fi les grands veulent mourir par leurs excés, & pour ne vouloir point croire en celuy qui à tout fait, leur nation pujffe fubfifter & fe reftablir par ces ieunes plantes que Dieu conferuera comme il nous conferue. Que fi vne partie de ceux qui font baptisés font morts, il ne s'en falloit pas eftonner, car ils n'ont receu ce Sacrement qu'à l'extremité, pour mettre leur ame en affeurance, qu'ils fuffent morts, encor qu'ils ne l'euffent point receu qu'ils voioiët bië que pas vn de ceux qui sôt baptisés en fanté, n'est mort foudainemët, ains au contraire quelques malades ont mefme recouuert la fanté dans ce bain facré, ils fe rendent à ces raifons, mais comme le diable ne les veut pas laiffer efchaper de fes mains, il les fait bien toft apres retomber dans leurs premiers doutes.

Au troiefme point nous tefmoignâmes que nous n'auions point oüy parler de ce Capitaine Bafque, qu'il eft probable que n'eftant [109] pas accouftumé à voir les Sauuages, il auoit de la peine à en fupporter l'odeur, que pour efcrire, on n'enforcele pas ceux dont on fait mention en efcriuant, autrement toutes les nations de la terre feroient enforcélées, car nous en parlons dans nos liures, qu'il ne falloit pas qu'ils nous mefuraffent à leur aulne, parmy eux on ne chaftie point les forciers, mais que nous les faifons mourir en noftre païs, & par confequent fi ce Bafque eut efté forcier que fes gens l'auroient tué.

Au quatriefme point nous tafchafmes de leur faire entendre que les fonges n'eftoient que des fonges,

receive; that they were well aware that the French had not [108] yet slain a single Savage, and that God prohibited them from it. As for ourselves, I told them that, if they would open their eyes, they would see clearly that we were trying to save the lives both of their bodies and of their souls; that we asked for their children to care for and maintain them, and to teach them to know God,—so that, if the older ones chose to die through their excesses, and because they were unwilling to believe in him who has made all, their nation might survive and reëstablish itself through these young plants, that God will preserve as he preserves us. I said that, if some of those who had been baptized had died, it was not surprising, for they had only received this Sacrament at the last moment of life, so as to assure the salvation of their souls; that they would have died, even if they had not received it; that they could see very well that not one of those who had been baptized while in health had died suddenly,—but, on the contrary, some sick people had even recovered their health in this sacred bath. They yielded to these arguments; but, as the devil is not willing to let them escape his hands, he soon caused them to fall again into their first doubts.

On the third point, we testified that we had never heard of this Basque Captain; that probably, not being [109] accustomed to seeing Savages, he could hardly endure the odor from them; that, as for writing, those people are not bewitched who are mentioned in writing, for in that case all the nations of the earth would be bewitched, for we speak of them in our books; that they need not judge us by their standard, for among them sorcerers are not punished,

c'est a dire des tromperies & des faucetés, [*sc.* fauffetés] car si tu songe que perſonne ne ſe conuertira, nous ſongerons que vous vous conuertirez tous, qui dira vray des deux? ils ſe mirent a rire.

Or pendant quelques mois de l'hyuer lors qu'ils eſtoient de loifir, ils nous venoient voir affés ſouuent (comme i'ay deſja faict mentiō) me diſāt que ie les inſtruiſſe, d'autrefois nous les allions inuiter, imitant leurs façons de faire, nous paſſions le P. de Quen & moy aupres de leurs cabannes & ie m'eſcriois, ô hommes venez en noſtre maiſon nous parlerons de celui qui a tout faict, ie vous enſeigneray ſa doctrine, ils reſpondoient, [110] hô, hô, hô, & ne manquoient pas de venir, parſois ils me demandoient ſi ie ferois feſtin, repondans que non, il n'importe, nous ne laifferons pas de t'aller entendre diſoient-ils, or remarqués qu'apres auoir repeu leurs ames, nous donnions pour l'ordinaire à manger à leurs corps afin de les gagner, quelques vns en effet venoient pour manger, d'autres par curioſité, & pour la nouveauté & les autres aians quelque bonne volonté. Comme ces conferences durerent quelques temps, ie leur expliqueay à diuerſes fois diuers points de noſtre creance, quelques vns me reſiſterent, mais i'en parleray au chapitre des priſes que nous auons eu avec eux, d'autres m'expliquoient leur doctrine comme pour l'oppoſer à la noſtre, i'en toucheray quelque choſe en ſon lieu, d'autres ſe gauffoient, quelques vns approuuoient; vniuerſellement parlant ils paroifſoient affés ſatisfaits, ſoit que noſtre Seigneur commençast d'operer en leurs ames, ſoit qu'ils diſſimulaſſent, car ils ſont affés condeſcendans & complaiſans, ordinairement ie m'efforçois de leur prouuer qu'il eſtoit rai-

but in our country we kill them; and consequently, if this Basque had been a sorcerer, his people would have killed him.

✓ In the fourth place, we tried to show them that dreams were only dreams,—that is, deceit and falsehood,—“For, if thou dreamest that no one will be converted, we will dream that you all will be converted; which of the two will tell the truth?” They began to laugh.

Now during some of the winter months, when they were at leisure, they came to see us quite often (as I have already mentioned), telling me to instruct them. At other times we went and invited them, imitating their way of doing it; we passed, Father de Quen and I, near their cabins and I cried out, “O men, come to our house; we will speak of him who has made all; I will teach you his doctrine.” They replied, [110] “hô, hô, hô,” and did not fail to come. Sometimes they asked me if I would make a feast; and, if I told them no, “Never mind,” they said, “we will not fail to go and hear thee.” Now note that, after having nourished their souls, we usually gave them food for their bodies, in order to win them. In fact, some came in order to eat, others through curiosity and for the novelty, and others came through good will. As these conferences were carried on for some time, I explained to them on different occasions the various points of our belief. Some opposed me, but I shall speak of this in the chapter on the disputes we had with them; others explained to me their doctrine, as if to oppose it to ours, of which I shall also make some mention in its proper place; others ridiculed, some approved. Generally speaking, they seemed well satisfied, either because our Lord had begun to

fonnable que celuy qui à tout fait prift cognoiffance de nos actions, qu'il nous recompensaft ou nous punit felon nos œuures, ie leur disois que ce [111] grand Capitaine nous comble de biens, c'est luy qui nous esclaire avec le Soleil, qui nous conferue les poiffons avec les eaux, les animaux avec la terre, c'est luy qui forme nos corps dans le ventre de nos meres, qui creé nos ames avec fa parole, que si nous ne pouuons fupporter l'ingratitude d'un homme lequel nous tourneroit le dos quand nous luy aurions fait beaucoup de prefens, penfons nous que ce grand Capitaine fupportera ceux qui ne le veulent pas recognoiftre, i'en prenois quelqu'vns en particulier, & luy disois le Soleil ne t'a-il, pas fait plaifir quelquefois ne te reiotiiffant par la veuë de quelque beau iour, pourquoy donc ne dis tu point à celuy qui à tout fait, ie te remercie de ce que tu me reiotiis, de ce que tu me fais plaifir en m'esclairant, & m'eschauffant par le Soleil que tu as fait, tu me remercie de ce que ie te donne à manger, & tu ne remercie pas Dieu de ce qu'il te conferue la vie, ie ne le cognois pas me difoit-il, si ie le voiois ie le remercirois, il n'est pas neceffaire que tu le voie, fuffit-il qu'il te confidere inceffamment, si tu faisois du bien à vn aueugle, ou si tu enuoiois quelque present à vn amy absent, il ne laisseroit pas de t'en aimer, quoy [112] qu'il ne te vit point, tu as raifon respondoit quelque autre, auffi auons nous de couftume de remercier celuy qui nous faict du bien, nous luy crions tout hault, nostre grand Pere nous fommes bien aifes d'estre en fanté, nous voudrions bien estre en affurance, nous voudrions bien auoir vne belle iournée, qui est celuy la (leur demandois-ie) que vous appellez vostre grand Pere?

act upon their souls, or because they were dissimulating, for they are rather condescending and complaisant. I usually endeavored to prove to them that it was reasonable that he who made all things should take cognizance of our actions, that he should reward or punish us according to our works. I told them that this [111] great Captain overwhelms us with blessings,—it is he who gives us light with the Sun, who maintains for us the fish with the waters, and the animals with the land; it is he who forms our bodies in our mothers' wombs, who creates our souls by his word. How, if we cannot tolerate the ingratitude of a man who would turn his back upon us when we had made him many presents, do we think that this great Captain will tolerate those who are not willing to acknowledge him? I singled out one in particular and said to him, "Has not the Sun sometimes given thee pleasure, filling thee with joy at the sight of a beautiful day? Why then dost thou not say to him who has made all, 'I thank thee for the joy and pleasure thou givest me in granting me light, and for warming me by the Sun thou hast made?' Thou thankest me for giving thee something to eat, and thou dost not thank God for preserving thy life." "I do not know him," he replied, "if I could see him, I would thank him." "It is not necessary that thou shouldst see him,—it is enough that he is always looking upon thee; if thou doest good to a blind man, or if thou sendest a present to an absent friend, he would surely love thee for it, although [112] he does not see thee. "Thou art right," answered another. "We also are wont to thank him who has done us good; we cry to him in a loud voice, 'Our great Father, we are very glad to be

qu'en scauons nous, c'est peut estre, repartoient ils, celui qui a faict le iour. Or sçachez que c'est celui qui a tout faict, lequel avec sa parole a créé le premier homme & la premiere femme, & le Soleil & tous les astres, ie ferois ennuieux si ie voulois descrire ce qui ce [*sc. ie*] passoit en ces assemblees, ie trancheray court.

Il me fouient que leur aiant parlé bien amplement de l'Enfer & du Paradis, du chastiment & de la recompence, l'un d'eux me dit, la moitié de ton discours est bon, l'autre ne vault rien, ne nous parle point de ces feux, car cela nous degoust, parle nous des biens du Ciel, de viure long-temps ça bas, de passer nostre vie à nostre aise; d'estre dans les plaisirs apres nostre mort, c'est par la que les hommes se gaignent, quand tu nous parle de ces biens nous pensons dans nos cœurs que cela est bon & que [113] nous en voudrions bien iouir, si tu parle ainsi, tous les Sauuages t'escouteront bien aisément, mais ces paroles de menaces, dont tu te fers ne valent rien à cela, ie raparty que si ie les croiois en danger de tomber dans quelque grand malheur que ie ferois meschant si ie ne leur en donnois point d'auis, cette raison les contenta.

Vn autre me demanda comme il se pouoit faire que Dieu fut bon, puis qu'il iettoit les hommes dans des feux eternels, ie repliquay qu'il estoit bon, mais aussi qu'il estoit iuste payant vn chacun selon ses œuvres, si tu offensois vn ieune homme, tu ne ferois pas si puny, que si tu auois offensé vn sage vieillard, & si tu faisois du mal à vn simple homme on ne te chastieroit pas tant, que si tu auois offensé vn Capitaine. Or sçache que Dieu est vn tres-grand Capitaine. Il punit comme vn Dieu, & recompense

well; we greatly desire to feel secure; we would like to have a fine day.' "Who is that," (I asked them) "whom you call your great Father?" "How do we know? it is perhaps," they answered, "he who made the light." "Now know that it is he who has made all, who with his word created the first man and the first woman, the Sun and all the stars." I would be tedious, if I were to describe all that takes place in these assemblies; I will cut it short.

I remember that, having spoken to them very fully of Hell and of Paradise, of punishment and of reward, one of them said to me, "Half of thy discourse is good, the rest is worth nothing. Do not speak to us of those fires, for that disgusts us; speak to us of the blessings of Heaven,—of living a long time here below, of living at our ease, of the pleasure we will experience after our death,—for it is thus men are won; when thou speakest to us of those blessings, we think in our hearts that that is good, and that [113] we surely desire to enjoy it; if thou speakest thus, all the Savages will listen to thee very readily; but those threatening words thou usest do not serve at all to that end." I replied that, if I believed them in danger of falling into some great misfortune, I would be wicked if I did not warn them against it; this argument satisfied them.

Another one asked me how God could be good, when he cast men into eternal fires. I replied that he was good, but that he was also just, rewarding each one according to his works. "If thou shouldst injure a young man, thou wouldst not be punished so severely as if thou hadst hurt a wise old man; and if thou shouldst do evil to a common person, thou

comme vn Dieu, & comme il nous fait de grands biens, auffi nous punit il avec rigueur, s'il nous voit mefchans & fuperbes, nous qui ne fommes que des vermiffeaux de terre; i'adiouftay plufieurs chofes qu'il n'eft pas befoin de rapporter.

D'autres me firent quelques queftions, fçauoir fi apres la refurrectiõ nos corps feroient [114] femblables a ceux que nous auons maintenant fi on fe mariera, fi on aura des enfans fi on aura des maifons comme les nôtres, fi on aura des robes à noltre façon, fi les hommes auront de la barbe, fi les animaux reuiueront, & quelques autres chofes femblables dont il ne me fouuient pas.

A tout cela nous respondifmes felon la verité de noltre creance, ie me trouuay feulement empesché à fatisfaire à la demande fi les hommes auroient de la barbe: car ils prennent cela pour vne grande defformité. I'exquiuay comme ie peu difant que les hommes quoy qu'ils aient ou n'aient point de barbe, ne laiffent pas d'eftre hommes, & que Dieu nous affueroit que tous ceux qui luy auroient obei feroient tres-beaux & plus luifans que le Soleil.

Comme ie leur difois que nous auions vn liure qui contenoit la parole & les enfeignemens de Dieu, ils eftoient bien en peine comme nous pouuions auoir eu ce liure, quelques vns d'entre eux croioiẽt qu'il eftoit defcendu du Ciel, pendu à vne corde, & que nous l'auions ainfi trouué fufpendu en l'air, cette fimplicité me fit rire, ie m'efforçay de les contenter fur cette penfee.

Fut-il ainfi que ces barbares fuſſent curieux [115] de fçauoir, ce feroit vne entrée à la vraie ſcience, mais ils font froids comme marbres & font tellement

wouldst not be so severely punished as if thou hadst wronged a Captain. Now know that God is a very great Captain. He punishes as a God and rewards as a God; and, as he bestows upon us great blessings, so he punishes us with severity, if he sees us wicked and proud,—us, who are only worms of the earth.” I added many things that it is not necessary to report.

Others proposed certain questions,—namely, “if after the resurrection our bodies would be [114] like those we have now? if people will marry? if they will have children? if they will have houses like ours? if they will dress as we do? if men will have beards? if animals will live again?” and some other matters of the same kind, which I do not remember.

To all this we answered according to the principles of our belief. The only question I found myself unable to answer satisfactorily was the one as to whether or not men would have beards, for they consider that a great deformity. I got out of it the best I could,—saying that men, whether they have or have not beards, would not cease to be men; and that God assured us that all those who obeyed him would be very beautiful, and more shining than the Sun.

When I told them that we had a book which contained the words and teachings of God, they were very anxious to know how we could have gotten this book,—some of them believing that it had been let down from the Sky at the end of a rope, and that we had found it thus suspended in the air. This simplicity made me laugh; I tried to satisfy them on this point.

If these barbarians would only display some curiosity [115] to know about things, this would be the gate to true knowledge. But they are as cold as

nourris la dedans que vous diriés qu'ils n'admirent rien, cela leur pourroit seruir s'ils estoient Chrestiens, car leur esprit seroit moins subjet aux erreurs, pour le present ie voudrois bien qu'ils eussent vn petit plus d'actiuité & vn peu plus de feu, ô Dieu qu'elle difference il y a d'un François à vn Sauvage, si vn François reuiet de la chasse, il n'est pas dans la maison qu'on sçait des-ja, s'il à pris quelque chose, ou s'il n'a rien pris il n'a pas la patience que la table soit dressee pour manger, estant affamé comme vn chasseur, s'il retourne de quelque voyage quoy qu'il soit bien lassé, on n'attend pas qu'il soit en repos pour luy faire racompter tout ce qu'il sçait de nouuelles, nos Sauvages font bien esloignez de cette ardeur. Voicy ce que i'ay veu fort souuent parmy eux. Vn Sauvage retournant de la chasse iettera parfois hors de la cabane ce qu'il rapporte estant entré il ne dit pas vn mot, aussi ne luy dit on rien, il s'affeoit proche du feu, se deshabilie, sa femme prend ses bas de chaufes & ses foulliers, les tord s'ils sont mouillez & les fait seicher, luy prend vne robe sur son dos & se chauffe, [116] & tout cela se passe en silence, si sa femme luy a gardé quelque chose à manger, elle luy presente dans vn plat d'ecorce sans mot dire, il le prend & le mange en silence, a-il mangé il petune, aiant petuné il commence à parler, si on n'a point regardé dehors, pour voir ce qu'il à rapporté, il auertit qu'il y à quelques Castors ou quelques Porcs-Epics, cette froideur m'etonnoit au commencement mais ils me disoient fort bien qu'il ne falloit pas estourdir vn homme qui à plus besoin de repos, que de parolles. Si quelqu'un arriue de quelque autre quartier estant entré dans la cabane il se met à son aise en la façon

marble, and are so imbued with this indifference that you would say they are surprised at nothing. This quality would be of use if they were Christians, for their minds would be less subject to errors; but at present I would rather have them show a little more activity and a little more fire. Oh, God! what a difference there is between a Frenchman and a Savage! If a Frenchman returns from the chase, he is hardly in the house before it is already known whether or not he has captured anything,—even if he has not, he cannot wait until the table is set for the meal, having the appetite of a hunter; if he returns from some journey, although he may be quite tired out, they do not wait till he has rest before having him tell all the news he knows. Our Savages are far removed from this animation. Here is what I have very often seen among them. A Savage, returning from the chase, will sometimes throw outside the cabin what he has brought back with him; having entered he does not say a word, neither does any one address him. He sits down near the fire and undresses; his wife takes his leggings and shoes, wrings them out if they are wet, and puts them to dry; he throws a robe over his shoulders and warms himself, [116] this all taking place in silence; if his wife has saved him anything to eat, she presents it to him on a bark plate without saying a word; he takes it and eats in silence. After having eaten, he smokes; and, when he has finished smoking, he begins to talk. If no one has looked outside to see what he has brought back, he informs them that there are some Beavers or some Porcupines. This indifference astonished me, at first; but they told me rightly that one ought not to weary a man who has more need of rest than of

que ie viens de dire, comme on cognoit qu'il apporte des nouuelles on le vient voir, on s'affeoit près de luy, & cependant perfonne ne luy dit mot, car venant pour parler, c'est à luy a cōmancer, aiant pris quelque repos, il parle fans qu'on l'interroge ny fans qu'on l'interrompe en aucune façon, apres qu'il à racompté fes nouuelles les vieillards l'interrogent & s'entretiennent avec luy. I'ay veu arriuer deux Sauuages en nostre maifon qui venoient du quartier où vn ieune Sauuage qui estoit chez nous auoit fes parens, ils furent long-temps de loifir & iamais ce ieune [117] homme ne leur demanda comme on fe portoit, ny ce qu'on faifoit au lieu d'où ils venoient, ie luy demanday la caufe d'un fi grād filence, c'estoit à eux me difoit-il à parler, car comme ils font âgés ie n'ay pas ozé les interroger, ô que ces ames font peu curieufes, i'attribuerois cela a ftupidité, n'estoit que quand il venoit quelque ieune garçon de fa forte il s'entretenoit fort bien avec luy. Or comme quelques-vns de nos François remarquent cette froidure ils s'imaginent quafi que tous ces témoignages que ces pauvres gens donnent de vouloir receuoir nostre creance ne font que feintes, puis qu'ils font fans feu, & fans ardeur, mais fi en chofes qui leur font fi naturelles, ils paroiffent de glaces, ie ne m'estonne pas s'ils gardent les mefmes façons de faire en des fujets fi efloignez de leurs fens. Mais difons maintenant quel bien ont apporté ces conferences, & puis nous pafferons à vn autre chapitre.

Ie dis en premier lieu que ces difcours leur ont donné vne grande opinion de nostre creance, cette graine de la parole de Dieu fructifiera en fon temps, ce n'est pas tout d'enfemencer les terres, il faut que

words. If any one comes from some other quarter, having entered the cabin he makes himself comfortable in the way I have just described. Knowing that he brings news, people come to see him and sit down near him; yet no one says a word to him,—for, as he came for the purpose of talking, it is for him to begin. After resting a while, he speaks without being questioned, or interrupted in any way. After he has related his news, the old men question him, and engage in conversation with him. I have seen two Savages arrive at our house, who came from the quarter where a young Savage who was with us had relatives; they were at leisure for a long time, and yet this young [117] man never asked them how they were, nor what was going on in the place whence they came. I asked him the cause of this so great silence: “It was for them to speak,” he said to me, “for, as they are old, I did not not dare question them.” Oh, how little curiosity have these souls! I should have attributed this conduct to stupidity, were it not that when a young fellow like himself came along he talked very well with him. Now when some of our French notice this indifference, they almost imagine that all the evidences these poor people give of wishing to receive our faith are only feigned, since they are without fire and without enthusiasm; but if they appear cold in things that are so natural to them, I am not surprised that they observe the same custom in regard to things so far removed from their comprehension. But let us tell now what benefit has resulted from these conferences, and then we shall pass to another chapter.

I say, in the first place, that these discourses have given them a high opinion of our faith; this seed of

le Ciel opere, & quand le bléd est en verdure il n'est pas encore en espics, quand il est en espics, il [118] faut du temps pour le meurir, si vne partie de ceux qui nous ont entendu tomboient malades, ie m'affeure qu'ils demãderoient le baptesme, la grace follicitant ces cœurs fera germer en son temps ce que nous y auons semé, c'est dequoy nous deuons prier la bonté de nostre Seigneur.

Ie dis en second lieu que ie ne trouue plus ces Barbares si reuefches, la crainte des supplices commence à prendre vn tel ascendât sur leur esprit, qu'encor qu'ils ne se rangent pas si tost, si est ce qu'ils demordent petit à petit de leurs meschantes coustumes, en voicy vn exēple. Quelques Sauuages estoient arriuez de Tadoussac pour aller à la guerre, le P. de Quen & moy les fumes voir en leur cabane, apres plusieurs discours ils nous dirent que nous allassions voir l'appareil d'un grand festin qui se faisoit en vn endroit qu'ils nous nommerent, mais il nous donnerent aduis de ny pas tarder longtemps, pource disoient-ils qu'estant vn festin de guerre, les femmes y seruiroient toutes nuës, nous allames donc à la cabane qu'ils nous auoient enseigné, & discourans avec le maistre du festin nous luy demandâmes s'il garderoit cette meschante ceremonie, au commencement il sembla vouloir tesmoigner qu'il la [119] garderoit mais luy remettant en memoire ce que nous luy auons dit l'hyuer sur ces badineries en luy representant la colere & la Iustice de celuy qui à tout fait. Il nous dit allés ie vous promets que cela ne se fera point. En effet ny en leurs festins ny en leur depart ils ne garderent point cette sale coustume.

En troisieme lieu quand nous entrons ce printēps

the word of God will bear fruit in its own time; it is not all to cast the seed into the ground,— Heaven must operate also; and when the corn is green it is not yet in ear; when it is in ear, it [118] must have time to ripen. If some of those who have heard us should fall sick, I am sure they would ask for baptism. Grace, entreating these hearts, will cause to germinate in its time what we have sown therein. It is for this we should implore the goodness of our Lord.

I say in the second place that I no longer find these Barbarians so intractable. The dread of punishment is beginning to gain such an ascendancy over their minds that, although they do not so soon amend, yet they are, little by little, giving up their evil customs. Here is an example of this. Some Savages had arrived from Tadoussac on their way to war; Father de Quen and I visited them in their cabin, and, after some conversation, they told us that we should go to see the preparations for a great feast which were being made in a place that they named to us. But they advised us not to remain there long, "Because," said they, "as it is a war feast, the women will serve there entirely naked." Then we went to the cabin they had indicated to us, and, in conversation with the master of the feast, we asked him if he should observe this wicked ceremony. At first, he seemed disposed to insist upon [119] observing it. But, recalling to his memory what we had told him during the winter about such nonsense, and representing to him the anger and Justice of him who has made all, he said, "Go away; I promise you it shall not be done." In fact, neither in their feasts, nor at their departure, did they observe this filthy custom.

dans leurs cabanes ils nous prioient de les enseigner, ce que nous faisions d'autant plus volontiers, qu'ils se monstroient fort attentifs, celuy la mesme à qui nous persuadâmes de quitter cette façon de faire si brutale me dit, parle nous de nostre guerre, & prie Dieu qu'il nous assiste, enseigne nous comme il nous faut comporter, nous leurs dismes qu'il falloit qu'ils fissent cette oraïson. Toy qui as tout fait, aide nous, tu nous commande de nous entr'aimer nous voulons bien aimer les hiroquois nos ennemis, mais ils sont meschans, fais en sorte qu'ils deuiennent bons, ou bien nous aide à les tuër, nous n'auons pas dessein de les tuër sinõ qu'à cause qu'ils sont meschans & qu'ils ont violé la paix que nous auions faite avec eux, secoure nous & nous fais retourner sains & saues en nostre pais, nous voulons croire en toy, car tu es veritable; & t'obeïr, [120] car tu es bon, aide nous afin que nous croiõs, & que nous obeyffions. Ils trouuerent cette oraïson si bonne qu'un Sauuage me tesmoigna qu'ils s'en alloient avec esperance d'estre secourus de Dieu, & qu'ils goustoient particulièrement ces mots, nous n'auons pas dessein de tuër les hiroquois, sinon à cause qu'ils sont meschans, & qu'ils ont violé la paix, voila disoient-ils, ce que celuy qui à tout fait trouuera bon, ie leur auois encor dit qu'ils fissent quelques prieres deuant que de partir, ils ne le firent pas à Kebec, mais le Pere Buteux m'escriit des trois Riuieres, qu'auant que de passer plus auant, quelques vns d'eux demanderent d'entrer à la Chapelle pour y demander secours à Dieu. Ie crois bien que ce qu'ils en font n'est fondé que sur la crainte qu'ils ont qu'il ne leur arriue quelque mal, mais *initium sapientiæ est timor Domini*. Au reste i'ay appris

In the third place, when we went into their cabins, this spring, they begged us to teach them, which we did all the more willingly as they showed themselves very attentive. The very man whom we had persuaded to give up that so brutal custom, said to me, "Tell us of our war, and pray God to assist us; teach us how we must behave." We told them that they must offer this prayer: "Thou who hast made all, help us; thou commandest us to love one another, we would love the hiroquois, our enemies, but they are wicked; so act that they may become good, or else aid us to kill them. We have no intention to kill them except for this reason, that they are wicked, and that they have violated the peace we had made with them; help us, and make us return safe and sound to our own country; we desire to believe in thee, for thou art true, and to obey thee, [120] for thou art good; help us that we may believe and that we may obey." They thought this prayer so good, that one of the Savages assured me that they were going away with the hope of being aided by God; and that they particularly enjoyed these words, "we have no intention to kill the hiroquois, except for this reason, that they are bad, and have violated the peace." "This," said they, "is what he who has made all will approve." I had also told them to offer some prayers before departing; they did not do this at Kebec, but Father Buteux writes me from the three Rivers that, before proceeding further, some of them asked to enter the Chapel, there to request help from God. I know well that what they did was only based upon their fears that some misfortune might befall them, but *initium sapientiæ est timor Domini*. Moreover, I have learned that when they were nearing the ene-

qu'approchans des terres de leurs ennemis ils entre-
rent dans vn orgueil infupportable, faifans mille in-
folences, fe promettans merueille. Dieu les humilia
bien, car leurs Capitaines & quelques autres furent
mis à mort, i'en pourray parler dans le iournal.

my's country, they assumed an intolerable arrogance, indulging in a thousand boasts, and promising themselves wonders. God greatly humiliated them, for their Captains and some others were put to death. I may speak of this in my journal.

[121] CHAPITRE VII.

DE L'INSTRUCTION DES PETITS SAUAGES.

Nous partagions nostre temps pendant cét hyuer en forte que nous donnions quelques iours aux petits Sauages, auffi bien qu'aux grands, voire mefme comme nous attendons plus de fruit de ces ieunes plantes, que de ces vieux arbres quafi tout pourris nous en prenions vn foing plus particulier, nous ne les inuitafmes qu'une feule fois de nous venir voir. Ils y vinrent fi fouuent que nous fufmes contrains de leur dire, que nous les irions querir nous mefmes, ou que nous y enuoirions quelqu'un. Les filles compofoiēt vne bande, & les garçons l'autre, il ny auoit neige, ny vent ny froid qui les empeschast devenir quelquefois d'un quart de lieuë, quoy qu'ils ne foient pas trop chaudement veflus, mais leurs parens prenans plaifir à les voir instruire, nos François les applaudiffans, les petis prefens que nous leur faifions, & le petit defir qu'ils auoient de fçauoir chofes nouuelles, les attiroit eftant arriuez en la Chapelle, ie faifois mettre les garçons d'un costé, [122] & les filles de l'autre aupres des petits garçons Sauages ie faifois aff[e]oir quelques petits garçons François, & de petites Françoises aupres des ieunes filles Sauages, afin que ces pauvres enfans barbares qui n'ont aucune instruction appriflent à ioindre les mains à fe mettre à genoux, à faire le figne de la Croix, à fe tenir debout pofément quād on les inter-

[121] CHAPTER VII.

OF THE INSTRUCTION OF THE LITTLE SAVAGES.

WE divided our time during this winter, so that we gave some days to the little Savages as well as to the adults. Yea, even as we expect more fruit from these young plants than from the old trees, almost entirely rotten, we have taken more especial care of them. We only invited them once to come and see us. They came so often that we were obliged to tell them that we ourselves would go after them, or send some one. The girls made up one band and the boys another; there was neither snow, nor wind, nor cold that prevented them from coming, sometimes from a quarter of a league, although they were not too warmly clad. But the pleasure their parents took in seeing them instructed, the applause our French gave them, the little presents we made them, and the slight desire they had to learn something new, attracted them. When they entered the Chapel, I had the boys placed on one side, [122] and the girls on the other. Near the little Savage boys I seated some little French boys, and some little French girls near the young Savage girls,—in order that these poor barbarous children, who have no education whatever, should learn to join hands, kneel down, make the sign of the Cross, stand up properly when they are questioned, answer modestly, and make an obeisance, when they see our little French boys and girls do so. I had imagined

roge, à respondre modestement, à faire la reuerence en voiant faire ces actiōs à nos petits François & Françoises, ie m'estois figuré qu'il seroit difficile d'appriuoiser & d'instruire les petites filles, il est sans comparaison plus facile de les retenir que les petits garçons elles aiment grandemēt nos petites Françoises & se piquent entre elles de les imiter, Dieu les beniffe tous par sa bonté.

Deuant que de commencer leur instruction ie les faisois mettre à genoux auec moy, nous commençons par le signe de la Croix, prononçans ces paroles au nom du Pere, & du Fils, & du S. Esprit, premiere-ment en Latin, puis en Sauuāge ie recitois vne petite oraïson en leur langue pour implorer le secours du S. Esprit & la grace de croire en Dieu. Ils la disoiēt tous auec moy, cela fait chacū prenoit sa place, bien fouuent il se trouuoit de grands Sauuages auec les petits, ils faisoient [123] tous pour l'ordinaire, comme ils me voioient faire, chacun estant assis ie prononçois doucement le Pater, ou le Credo, que i'ay dresé quasi comme en vers pour le pouuoir faire chanter il me suiuiot mot à mot, l'apprenāt fort gentiment par cœur, en ayant appris quelque couplet ou strophe, nous la chantions, enquoy ils prenoient vn grand plaisir, les plus âgés mesmes chantoient auec eux, apres auoir chanté ie leur faisois dire apres moy quelques interrogations & réponses de nostre creance, qu'ils retenoient fort bien, & m'en rendoient bon compte respondans puis apres sans broncher à mes demandes, quoy que ie les variaffe par fois, puis ie leur faisois vn petit discours, ou sur quelque article du Credo, ou sur les choses dernieres, ou bien refusant ou me mocquāt de leur sotte creance. Pour con-

that it would be difficult to tame and instruct the little girls; it is incomparably easier to retain them than the little boys, for they are very fond of our little French girls and take pride in imitating them. May God bless them all, according to his goodness!

Before commencing their instruction, I had them get on their knees with me. We began with the sign of the Cross, pronouncing these words, "In the name of the Father, and of the Son, and of the Holy Ghost," first in Latin, then in the Savage tongue. I repeated a little prayer in their language to implore the help of the Holy Ghost, and grace to believe in God. They all said this with me, and, when it was finished, each one took his place,—grown Savages often being present with the little ones. They all did, [123] usually, what they saw me do. Every one being seated, I slowly pronounced the Pater or the Credo, which I have arranged almost in rhyme so I can have them chant it; they followed me word for word, learning it very nicely by heart. Having learned a couplet or strophe, we sang it. They took great pleasure in this, the older ones also singing with them. After this, I made them say after me some questions and answers relative to our faith, which they retained very well, and conveyed to me satisfactorily, answering without stumbling, the questions I proposed afterwards, although I occasionally varied them. Then I gave them a little talk, either upon some article of the Credo, or upon the finalities, or else I refuted or ridiculed their foolish belief. In conclusion, they all knelt to ask our Lord for grace to retain what had been taught them; for his light, to believe in him; the strength to obey him; and his protection against the malice of the devil.

clusion ils se mettoient tous à genoux pour demander à nostre Seigneur la grace de retenir ce qu'on leur auoit enseigné la lumiere pour c[r]oïre en luy, la force de luy obeïr, & la protection contre la malice du diable. Voilà cōme se passoit l'explicatiō de nostre catechisme, à l'issuē duquel nous les faisiōs chauffer, & bien souuēt nous leur dresiōs quelque petit festin deuāt lequel & apres ils prioient Dieu a la façon des Chrestiens.

[124] Cecy se faisoit les iours de trauail en particulier, pour les iours des festes, nous le faisons quelque fois en public, le P. de Quen à coustume de faire le catechisme à nos François apres vespres les petits & les grands y assistent. Or pour encourager nos petis Sauuages nous les auons fait venir quelque-fois & le Pere me cedant la place ie leur parlois en Sauuage en la prefence de tous nos François, lesquels prenoient grand plaisir de voir ces pauures petits barbares respondre aussi hardiment aux interrogations, que ie leurs faisois, comme s'ils eussent esté instruits des la mamelle, le mal est que nostre Chappelle est trop petite pour les François, & pour les Sauuages ensemble, c'est pourquoy nous ne pouons pas faire souuent cet exercice en public.

Desirant certain iour que quelques vns de leurs parens les vissent respondre en public deuant nos François, ie priay MaKheabichtichiou d'en amener quatre des principaux qui assisteroient à vespres, & apres vespres entendraient respondre leurs enfans, au lieu de quatre il y en vint dix ou douze, les petis Sauuages estoient tous sur des petits bancs, les grands se mirent qui deçà, qui delà, cōme ils peurent pendant le seruice ils se comporterent [125] tous fort


In this way the explanation of our catechism was conducted, at the end of which we had them warm themselves, and quite often we prepared a little feast for them, at the beginning and end of which they prayed to God in the way Christians do.

[124] This was especially done on workdays. Sometimes on holidays we conducted these exercises in public. Father de Quen is accustomed to teach the catechism to our French after vespers, children and adults taking part therein. Now in order to encourage our little Savages, we had them come sometimes and the Father yielded his place to me; I spoke to them in the Savage tongue, in the presence of all our French people, who took great pleasure in seeing these poor little barbarians answer the questions which I put to them, as readily as if they had been instructed since they were at the breast. The trouble is, that our Chapel is too small for both French and Savages together, hence we cannot often have this exercise in public.

Desiring one day to have some of their parents see them answer in public before our French, I requested Makheabichtichiou to bring four of the principal ones to attend vespers, and after vespers to hear their children answer; instead of four, ten or twelve of them came. All the little Savages sat on the small benches, while the older ones disposed themselves here and there, wherever they could find places. During the service, they all behaved [125] very modestly. After vespers I had our little catechists pray to God; I had them sing, and questioned them concerning our faith. They answered me boldly, in the presence of Monsieur our Governor and of all our French people, and of their Savage relatives,—a

modestement, apres les vespres ie fis prier Dieu nos petis cathechistes, ie les fis chanter, ie les interrogay fur nostre creance, ils me respondoient hardiment en la presence de Monsieur nostre Gouverneur & de tous nos François & de leurs parens Sauvages qui remplissoient toute l'Eglise avec grande presse, i'expliquois de fois à autre en François leurs respondes afin qu'on cognut comme ils satisfaisoient bien aux interrogations qu'on leur faisoit, au lieu de petits agnus & d'images qu'on donne aux François, ie leur faisois present de petis cousteaux, de fers de fleches, & bagues, d'alefnes, & d'aiguilles qu'ils reçoient fort gentiment baissant la main, & faisant la reuerence à la Françoisse. Il ne faut pas doubter que nos François ne prissent vn grand plaisir en cét exercice, mais bien plus les Sauvages voyans l'honneur qu'õ faisoit à leurs enfans. Il y en auoit vn entr'autres qui à trois filles lesquelles respondirent tres-bien, & eurent toutes trois quelque prix, ie remarquay en la face de leur pere que la ioye s'estoit respanduë dans son cœur, encor bien que ces barbares scachent assez bien couvrir & diffimuler leurs sentimens. Ce bon homme disoit par apres à ses enfans, comme ils me l'ont rapporté, mes enfans écoutez le [126] Pere, ce qu'il dit est vray, vous estes ieunes, vous poués mieux retenir cela que nous autres qui sommes âgés. Nos François estoient tellement satisfaits de ces premiers cōmancemens qu'ils les venoient voir quelquefois les iours mesme qu'ils ne s'assembloient qu'en particulier Monsieur de Repentigny, Mōsieur de la poterie & quantité d'autres si sont trouué quelquefois, Monsieur Gand fort souuent ce qui encourageoit ces petits à bien faire, Monsieur nostre Gouverneur prenoit tât de

great throng, who filled the entire Church. Now and then I explained their answers, in French, to the others, so that they might know how satisfactorily they replied to the questions put to them. In place of the little agnus Dei and other images, that one gives to the French, I made them presents of knives, iron arrow-points, rings, awls, and needles, which they received very politely, kissing their hands and making an obeisance in the French fashion. It is not to be doubted that our French took great pleasure in these exercises, but much more did the Savages, when they saw the honor that was shown to their children. There was one, among the others, who had three girls, who answered very well and who all three received some prize; I noticed the father's face beaming with the joy that filled his heart, although these barbarians can passably well cover and disguise their feelings. This good man said afterwards to his children, as they have told me, "My children, listen to the [126] Father, what he says is true; you are young, you can remember it better than we who are old." Our French people were so pleased with these primary instructions that they came sometimes to see them, on days when the children were by themselves. Monsieur de Repentigny, Monsieur de la poterie, and a number of others came occasionally, and Monsieur Gand quite often, which greatly encouraged these little ones to do well; Monsieur our Governor took so much satisfaction in, and so thoroughly approved this instruction, that, after having abundantly provided me with the little presents I gave them, he told me several times that he would be displeased if he knew that I had dispensed with anything which was in his power to furnish, in



côtetemēt, & approuuoit si fort cette instruction que m'ayant bien fait munir des petits presens que ie leur dōnois, il me dit plusieurs fois qu'il feroit mescontent s'il sçauoit que i'espargnasse aucune chose qui fut en son pouuoir pour continuer vn si saint exercice. Monsieur Gand m'en disoit tout de mesme, quantité d'autres benissoient Dieu entendant chāter ses loüanges en langue estrangere.

Or afin qu'on voye quelque petit échantillon de leurs réponses, i'en coucheray icy quelques vnes ie leur demande, comme s'appelle celuy qui à tout fait. Ils respondent fort bien qu'il se nomme Dieu. Combien y a-il de Dieux? il n'y en a qu'un disent-ils, combien y a-il de personnes en Dieu? trois qui se nomment le Pere, le Fils & le saint Esprit & ces [127] trois personnes ne font qu'un Dieu.

Laquelle de ces trois personnes s'est elle fait homme? le Fils lequel est né d'une Vierge nommée Marie, pourquoy s'est-il fait homme? pour mourir pour nous & en mourant satisfaire pour nos pechez, pourquoy falloit il qu'il satisfît? nostre premier pere aiant desobey à Dieu deuoit estre, ietté dans le feu & ses enfans, c'est à dire tous les hommes ne deuoient point aller au Ciel, mais le fils de Dieu à dit à son pere. Mon Pere ayez pitié des hommes, & ie me feray homme & endureray pour eux, voila pourquoy il s'est fait homme & est mort pour nous. Est-il point resuscité apres sa mort? oüy, il est resuscité en effet, & à instruit douze hommes qu'on appelle Apostres, leur disant qu'ils enseignassent les peuples, & que ceux qui croiroient, iroient au Ciel, ceux qui ne voudroient point croire, seroient condamnés au feu.

Comment se nomme le Fils de Dieu? il se nomme Iesus.

order to keep up this so pious work. Monsieur Gand told me the same thing, and many others blessed God in hearing his praises celebrated in a foreign tongue.

Now, that a little specimen of their answers may be seen, I will record a few of them here. I ask them, "What is the name of him who has made all?" They answer very correctly that his name is God. "How many Gods are there?" "There is only one," they say. "How many persons are there in God?" "Three, who are called the Father, the Son, and the holy Ghost; and these [127] three persons are only one God."

"Which of these three persons made himself man?" "The Son, who was born of a Virgin named Mary." "Why did he make himself man?" "To die for us, and in dying to atone for our sins." "Why was it necessary for him to atone?" "Our first father, having disobeyed God, had to be thrown into the fire, and his children, that is, all men, might not enter Heaven; but the son of God said to his father, 'My Father, have pity upon men, and I will make myself man, and will suffer for them,'—and this is why he made himself man, and died for us." "Did he not rise after his death?" "Yes, he indeed arose, and he instructed twelve men who are called Apostles, telling them they should teach the nations, and that those who believed would go to Heaven, those who did not believe would be condemned to the fires."

"What is the name of the Son of God?" "His name is Jesus."

"Where is he?" "He ascended into Heaven, and thence he shall come one day to reward all men according to their works."

"How many things are necessary to go to Heav-

Où est-il? il est monté au Ciel & de la il viendra vn iour pour payer tous les hommes selon leurs œuvres.

Cōbien de choses font necessaires pour aller au Ciel? trois croire, estre baptisé, & obeir, que [128] faut-il croire? ce que nous chantons en ces parolles Nitapouëtaouau outanimau Dieu & ce qui s'enfuit, c'est le simbole des Apostres, pourquoy baptise on les personnes? pour purifier leurs ames & en arracher les pechez. A qui faut il obeir pour aller au Ciel? à Dieu le quel nous commande de l'aimer, nous deffend de tuër, de defrober, de paillarder, de s'enyrer, &c.

Voila iufques ou nous sommes paruenus, mais il y auoit vn ieune garçon entre les autres le quel retenant ce que ie disois en expliquant nos mysteres, me respondoit merueilleusement bien, dequoy m'estant apperceu ie l'interrogay sans ordre, tantost sur vn point, tantost sur l'autre, luy demandant ou estoit Dieu, il est icy, il est au Ciel, il est par tout. Nous voit il bien? il voit tout ce qui se fait au Ciel, en terre, & dans les enfers. Les Sauvages iront ils en Paradis? oüy bien s'ils croient en Dieu, s'ils sont baptisez & s'ils obeyffent, les François iront-ils? non pas tous, car il y en a de meschans parmy eux, ceux qui obeirōt à Dieu, iront. Tu dis qu'il faut croire pour aller au Ciel, crois tu? oüy ie crois, ie m'efforce de croire, que crois-tu? ie crois au Pere, au Fils & au saint Esprit, ie croy que le fils s'est fait homme au ventre d'une [129] Vierge nommée Marie, que nous mourrons tous, que nous resusciterons, que Iesus viendra & nous payera selon nos œuvres. La Vierge est elle Dieu? il songea vn peu, puis respon-

en?" "Three, to believe, to be baptized, and to obey." "What [128] must we believe?" "What we sing in these words, 'Nitapouëtaouau outanimau Dieu,' and what follows; it is the Apostles' creed." "Why do we baptize persons?" "To purify their souls, and to remove sin therefrom." "Whom must we obey, in order to go to Heaven?" "God, who commands us to love him, and forbids us to kill, to rob, to practice lewdness, to get drunk, etc."

This is as far as we have gone. But there was one boy among the rest, who, remembering what I told him in explaining our mysteries, answered me remarkably well. Having perceived this, I questioned him without regard to order,—now upon one point, now upon another,—asking him where God was? "He is here, he is in Heaven, he is everywhere." "Does he really see us?" "He sees everything that goes on in Heaven, on earth, and in hell." "Will the Savages go to Paradise?" "Yes, certainly, if they believe in God, if they are baptized, and if they obey." "Will the French go?" "Not all, for there are wicked ones among them; those who obey God will go." "Thou sayest that it is necessary to believe, to go to Heaven; dost thou believe?" "Yes, I believe, I try to believe." "What dost thou believe?" "I believe in the Father, in the Son, and in the holy Ghost; I believe that the son was made man in the womb of a [129] Virgin named Mary; that we shall all die, that we shall be raised from the dead; that Jesus will come, and will reward us according to our works." "The Virgin, is she God?" He studied a little while, then answered, "No, she is not God, for thou sayest there is only one God." I confess to you that I was surprised at

dit, non elle n'est pas Dieu, car tu dis qu'il n'y a qu'un Dieu. Je vous confesse que ie m'etonnay **en** tendant ces réponses données avec plus de **prompti**-tude que ie ne l'interrogeois, car ie n'auois pas **dit** par ordre & de suite ce que ie luy propoisois, mais **en** discourant tantost d'un sujet, tantost d'un autre. Ce pauvre ieune garçon m'a demandé le baptême plus de trois fois, une fois entre autres s'en allant dans les bois il me dit, tu ne me veux pas baptiser, & ie m'en vais bien loing d'icy, si ie tombe malade, & si ie meurs, que deviendray-je? or nous n'avons pas encor osé luy conferer ce Sacrement, pource qu'estant ieune, & n'ayant pas d'autorité parmy les siens, il retombera aisément s'il est attaqué par les autres infidèles, ce qui n'arriuera que trop. Il faut ou voir de **grands** indices de l'esprit de Dieu dās leurs ames, ou attendre qu'ils soiēt protegez par l'autorité de quelque personne qui soit de credit parmy eux. S'ils estoient arrestez parmy les François, ie ne ferois nulle difficulté de le baptiser, non seulement luy, mais tous les autres que nous avons instruits [130] apres les avoir eprouvez quelque temps, car l'exercice de la Religion les fortifieroit, & la puissance des François les retiendrait aisément, & doucement dans cét exercice.

Or neantmoins cette explication de nostre doctrine leur profitera, car ils se mocquent de leurs niaiseries & se forment & accoustument l'esprit à recevoir nos veritez, lesquelles en effet sont puissantes. Je n'ay iusques icy trouué aucun barbare qui n'ait adoulié & confessé que ce que nous enseignons est tres-bon.

Je preuois qu'on me demandera si nous ne continuons pas dans un si saint employ. Je dis que non. Le prin-temps venu nos outils se sont esparfés çà

hearing these answers, given more readily than I put the questions, for I had not uttered in regular order, and consecutively, what I asked him, but had mentioned these things in talking, now upon one subject, now upon another. This poor young lad asked me for baptism more than three times. Once, upon going into the woods, he said to me, "Thou dost not wish to baptize me, and I am going far away from here; if I fall sick and if I die, what will become of me?" Now we have not yet dared to confer this Sacrament upon him, for as he is young and has no influence among his own people, he will easily succumb if attacked by the other unbelievers, which will happen only too often. It is necessary either to see great indications of the spirit of God in their souls, or to wait until they are protected by the authority of some person who has influence among them. If they were settled among the French, I would not scruple to baptize him,—and not only him, but all the others whom we have instructed, [130] after having put them on trial for some time; for the practice of Religion would strengthen them, and the authority of the French would keep them easily and peaceably in this course.

Nevertheless they will profit by this explanation of our doctrine, for they now laugh at their own absurd notions, and are adapting themselves and accustoming their minds to receive our truths, which are indeed powerful. I have not up to the present time found a single barbarian who has not freely admitted that what we teach is very good.

I foresee that some one will ask me if we are not continuing in this so holy work. I say "no." When the spring came, our flock scattered here and there,

& là. Vne bonne partie s'est retirée proche de la Residence de la conception aux trois Riuieres. Voi- cy ce que m'en escrit le Pere Buteux. *Vostre Reuerence ne sçauroit croire comme les Catechismes qu'elle a fait à Kebec font icy d'éclat & de fruit. On ne se rit plus entendant parler de Dieu. On me demande tous les iours quand ie feray le catechisme. Mes escoliers me pressent plus que ie ne les presse. Mais le deffaut du lieu & mon incapacité en la langue me font retarder, vne bõne vefue entre autres ne me parle d'autre chose. Elle me vint hier trouuer pour me prier, disoit-elle, decrire au Pere le Jeune que sa fille qu'il a instruite se [131] portoit bien, qu'elle deuoit sa santé à ce bon Pere, lequel luy auoit appris à prier Dieu. Je l'allay visiter en sa cabane. Je la trouuay en bonne santé, & en bonne volonté de continuer ses prieres. Vostre Reuerence ne sçauroit se persuader quelle consolation. In domino loquor, Je receus voiant ces petits germes du Paradis. Ce font les propres mots du Pere qui m'en escrit. Cette bonne veufue dont il parle voyant cét Hiuer sa fille malade me la voulut donner, ie ne sçauois où la mettre, car nous ne tenons point de filles en nostre maison, d'ailleurs nous estions fort courts de viures. Je la consolay le mieux que ie peu & luy dis que si sa fille apprenoit à seruir Dieu, qu'il la gueriroit. Cette pauvre enfant ne laissoit pas de venir au catechisme toute malade quelle estoit. Dieu en a eu foin luy rendant la santé.*

Dans vne autre lettre le mesme Pere me mande qu'il feroit necessaire que ie me transportasse la haut pour le bien des Sauuages, notamment pour continuer ce sainct exercice. Ce feroit bien mon souhait. Mais ie n'ay peu quitter si tost Kebec, la venuë des vaisseaux donne trop d'occupations. Je luy ay enuoyé

many of them withdrawing to a place near the Residence of the conception at the three Rivers. Here is what Father Buteux writes me about them. *Your Reverence cannot imagine the surprising results here, of the instruction in the Catechism that was given at Kebec. They no longer laugh when God is mentioned. They ask me every day when I shall teach the catechism, my pupils urging me more than I urge them. But the lack of room, and my own weakness in the language, make me delay. A good widow, among others, talks to me about nothing else; she came to see me yesterday, to request me, she said, to write to Father le Jeune that her daughter, whom he instructed, [131] was well,—saying that she owed her health to this good Father, who had taught her to pray to God. I went to visit her in her cabin. I found her in good health, and well disposed to continue her prayers. Your Reverence cannot realize how much consolation, In domino loquor, I have experienced in seeing these little germs of Paradise. These are the very words of the Father who wrote me. This good widow of whom he speaks, seeing her daughter sick this Winter, desired to give her to me; I did not know where to put her, for we do not keep girls in our house, and, besides, we were very short of provisions. I consoled her as well as I could, and told her that, if her daughter learned to serve God, he would make her well. This poor child did not fail to come to catechism, sick as she was. God has taken care of her, restoring her to health.*

In another letter the same Father sends me word that I ought to go up there for the good of the Savages, and especially to continue these holy exercises. This would indeed be my wish; but I was not able to leave Kebec so promptly, the coming of the ships

ce que i'ay escrit en Sauuage sur le catechisme, **comme** il parle où begaie quasi cōme moy il taschera **d'aider** ces petites ames. [132] Auec le temps les **Sauuages** s'arresteront, & quand ils ne s'arresteroiēt **pas**, leur principal & plus grand sejour fera aupres **de nos** François, tantost en vne habitation, tantost à l'**autre**, si bien que s'ils rencontrent des Peres qui sçachent **la** langue, il feront par tout vn peu instruits. **Nostre** Seigneur par sa faincte bonté leur vueille ouurir **les** yeux.

giving me too much to do. I have sent him what I wrote in the Savage tongue, on the catechism; as he speaks or stammers about as I do, he will try to help these little souls. [132] In the course of time, the Savages will become stationary; and, if they do not, their principal and longer sojourns will be near our French, now in one settlement, now in another,—so that, if they find Fathers who know the language, they will everywhere receive a little instruction. May our Lord in his holy goodness open their eyes.

CHAPITRE VIII.

DE QUELQUES PRISES OU CONTRARIETÉS QUE NOUS
AUONS EU AVEC LES SAUAGES.

LE grand Prestre n'entroit point jadis au Sancta sanctorum qu'aupres l'effusion du sang de quelque victime. L'ay bien de la peine à me persuader que ces peuples (notamment és païs où ils sont en nombre) entrent en l'Eglise sans sacrifice. Je veux dire sans que quelqu'vns de ceux qui les instruiront soit mis à mort. A peine à on commencé à leur decouvrir quelques veritez de l'Evangile qu'on à ressenty des oppositions, si on dit qu'elles ont esté petites, aussi ne les à on pas encor fortement preschez. Le diable ne laissera pas destruire son Empire sans rendre [133] combat, il a commencé d'aiguifer, quelques langues contre nous, mais à sa confusion.

Si tost que nous eufmes ouuert la parole en public, & que *Makheabichtichiou* eust tesmoigné de l'affection pour nostre creance, vn Capitaine Montagnez jaloux de l'amour qu'on luy portoit, se mit à d'escrier sous main nostre sainte foy, & ceux qui la publioient. Il disoit que nostre creance leur estoit fatale, que mourir & croire n'estoit qu'une mesme chose pour eux, il tesmoignoit en particulier à ses gens, qu'il feroit marry s'ils se faisoient instruire. Il assûroit que son ayeul luy auoit dit qu'il y viendrait des robes noires qui feroient cause de leur mort. Comme on reconeut sa malice, & que d'ailleurs il n'est pas homme

CHAPTER VIII.

OF SOME DISPUTES OR DIFFICULTIES WE HAVE HAD
WITH THE SAVAGES.

IN olden times the high Priest would not enter the Sancta sanctorum until after the shedding of the blood of some victim. I can hardly persuade myself that these tribes (especially in the countries where they are numerous) will enter the Church without a sacrifice,—I mean without putting to death some of those who shall instruct them. Scarcely has one begun to reveal to them some of the truths of the Gospel than he has experienced opposition; if it be said that this has been very slight, it may also be said that there has been as yet but little preaching. The devil will not allow his Empire to be overthrown without giving [133] battle; he has begun to whet some tongues against us, but to his own confusion.

As soon as we had commenced speaking in public, and *Makheabichtichou* had shown a partiality for our belief, a Montagnez Captain, jealous of our love for him, began secretly to deride our holy faith and those who proclaimed it. He said that our belief was fatal to them,—that believing and dying were one and the same thing for them; and privately assured his own people that he would be sorry if they let themselves be instructed. He asserted that his grandfather had told him that black robes would come there, who would be the cause of their death. As his malice

d'autorité, tout cela ne faisoit pas grande **impression** sur l'esprit des Sauvages; se voyant foible de **ce costé** là, il change de batterie.

Il fait courir vn bruit, que i'auois dit que les gens de *Makheabichtichiou* & les siens, les vouloient **tuër** tous deux. Qu'on m'auoit dit qu'il me vouloit **tuër**, pource qu'il auoit songé qu'il me tuëroit, & que ie ne l'aimois pas à cause de cela. Estant informé de ses menées, ie pris l'occasion & le temps de luy parler m'estant venu voir en [134] compagnie de plusieurs Sauvages. Ie luy fis entendre qu'il se faisoit tort de semer ces mauuais discours & que les François & les Sauvages, sçachans que ie les aimois, il n'auoit **gagné** autre chose par ses mengeries, sinon qu'on le **tenoit** pour vn meschant homme. Tu fais mal luy dis-je de croire que ie te haïsse, mon cœur est asses grand pour vous loger tant que vous estes. Quelques Sauvages te voulans tuër l'an passé pource qu'ayant esté au païs des Hiroquois on te soupçonnoit de trahison, tu sçais que toy m'en aiant donné aduis. Ie suppliy Monsieur le General de te prendre en sa protection, & de te sauuer la vie. Ce qu'il fit pacifiant les differens qui estoient entre vous autres. Tu luy dis mesme qu'il ny auoit que luy & moy qui t'aimassions, comme tu m'en as assuré de ta propre bouche, & pour recognoissance de cet amour, tu fais semer de faux bruits qui font paroistre ton infidelité. Tu te plains que les François te quittent & que Monsieur le Gouverneur ne t'aime pas. Tu te trompe en ce point, il vous aime, & vous protege tous. Mais tu es jaloux de l'affection qu'il porte à vn autre, n'est-il pas vray que tu cheris d'auantage ceux de ta nation, que les Algonquins qui [135] font vos alliez. Mon-

was recognized, and as, besides, he is not a man of influence, all this did not make much impression upon the minds of the Savages. Seeing himself weak in this direction, he changed his tactics.

He spread a report that I had said that *Makheabichtichiou's* people and his intended to kill them both; that some one had told me that he wished to kill me, because he had dreamed that he would kill me; and that I did not like him on that account. Being informed of his underhand dealings, I took occasion and time to speak to him when he came to see me in [134] company with several Savages. I gave him to understand that he injured himself by circulating these bad reports; and that, as the French and the Savages knew that I loved them, he had gained nothing by his lies, unless it was the reputation of being a wicked man. "Thou art wrong," I said to him, "to believe that I hate thee; my heart is large enough to hold you all, as many as you are. Last year, when some Savages desired to kill thee, because, when in the Hiroquois country, they suspected thee of treason, thou knowest that, when thou didst inform me of it, I requested Monsieur the Commandant to take thee under his protection, and to save thy life; which he did, reconciling the dissensions among you. Thou didst tell him also that there were none but he and I who loved thee, assuring me of this with thine own lips; and in acknowledgment of this love, thou art scattering false reports which show thy faithlessness. Thou complainest that the French forsake thee, and that Monsieur the Governor does not love thee. Thou art mistaken about this,—he loves and protects you all. But thou art jealous of the affection that he has for

sieur le Gouverneur en fait de mesme. Tous ceux qui croient en Dieu font de sa nation, il les **tient pour** tels & les aime comme tels, pour les autres, **il ne les** hait pas, il ne leur fait aucun mal; mais l'**empesche**-ras tu de vouloir du bien a ceux qui veulent **em**-braffer nostre creance. Ne te souviens tu **pas que** descendant avec toy l'an passé des trois Riuieres, ie te donnay de bons aduis pour conferuer vostre **nation** qui se va perdre, & que toy mesme tu dis tout haut qu'en effet ie vous aimois, & que si on suiuiot **mon** conseil, on s'en trouueroit bien, mais que tu ne **croi**-ois pas que les ieunes gens s'y voulussent resoudre. Ne t'ay-je pas dit ce qui nous amene en ce pais cy. As tu recognu que i'aimasse vos Castors? vous **ay-je** iamais rien demandé? Tu vois au contraire que ie vous donne selon mon petit pouuoir. Nous auons quitté nos parens & nos amis, nous nous sommes esloignez de nostre patrie plus douce & plus agreable que la vostre, ie me suis mis tant de fois en danger de mort pour apprendre vostre langue afin de vous instruire, ie t'ay protégé dans tes difficultez & apres tout cela feroit-il possible que ie ne vous aimasse point? ie [136] vous chers tous, mais i'ay vn soin particulier de ceux qui presentent l'oreille à nostre doctrine, & qui veulent recognoistre nostre commun Seigneur, celui qui à tout fait. A tout cela il respondit qu'en effet il voyoit bien que nous aimions leur nation; qu'au reste il auoit dit a Monsieur le Gouverneur que quād ses gens feroient rassemblez, il leur proposeroit nostre creance, & que s'ils la vouloient recevoir, il l'embrasseroit avec eux, que s'il faisoit autrement, il feroit mocqué. *Mak[h]eabichtichiou* qui estoit present repartit, pour moy ie me doute bien

another man. Is it not true that thou cherishest those of thy own nation more than the Algonquins who [135] are your allies? Monsieur the Governor does the same. All those who believe in God are of his nation, he holds and loves them as such. As for the others, he does not hate them, he does them no harm; but wilt thou prevent him from being kindly disposed to those who wish to embrace our faith? Dost thou not remember how, when I was coming down with thee last year from the three Rivers, I gave thee some good advice about preserving your nation, which is going to destruction; and how thou thyself saidst aloud that I did indeed, love you all, and that, if my advice were followed, all would be well, but that thou didst not believe the young people would agree to it? Have I not told thee what brings us to this country? Hast thou discovered that I liked your Beavers? Have I ever asked anything from you? Thou seest, on the contrary, that I give you according to my limited capacity. We have left our kindred and friends; we have gone away from our country, milder and more agreeable than yours; I have many times risked my life to learn your language, in order to instruct you; I have protected thee in thy difficulties; and, after all that, could it be possible that I do not love you? I [136] cherish you all; but I have a particular interest in those who lend ear to our doctrine, and who are willing to acknowledge our common Lord, he who has made all." To all this he answered that, in truth, he was well aware that we loved their nation; furthermore, that he had said to Monsieur the Governor that, when his people came together again, he would propose to them our belief; and, if they

que ceux de ma nation se riront de ce que ie veux croire en Dieu, mais ie ne doibs point estre honteux de faire vne bonne action, si i'ay des personnes contraires, i'en trouueray peut estre quelques autres qui fuiuront mon party.

Ie m'oubliais de dire que ce mesme barbare voyant comme la ieunesse nous venoit voir avec grande affection, pour estre instruite, l'auoit pensé diuertir par vne tres meschante calomnie. Il faisoit entendre qu'il m'auoit rapporté que les Sauvages me vouloient empoisonner, & que i'auois respondu que ie les preuiendrois. Le mesme iour que ce bruit courut par les cabanes, le Pere de Quen & moy qui ne sçauions rien de cela, y [137] allâmes pour faire venir les enfans. Nous fûmes estonnés qu'il n'y en eut que trois qui nous fuiussent, nous attribuions cela à leur ieu, auxquels nous les voyons fort attentifs. Apres auoir instruit & renuoyé ces trois petits *Makheabichichion* nous vint voir & me dit *Nikanis* sçay tu bien ce qu'on dit par nos cabanes? non luy respondis-je. Es tu venu en nostre quartier aujourd'huy? oüy nous y sommes allés mon frere & moy, auez vous amené les enfans? nenny, trois seulement nous ont fuiuy. En sçaez vous bien la raison? non pas: la voicy, on dit fourdement que quelqu'un t'a donné aduis que les Sauvages te vouloient empoisonner, & que tu as reparty que tu les preuiendrois, là dessus les parens ont deffendu à leurs enfans de vous venir trouuer. Ie me mis à rire entendant cette imposture & luy dis. *Nikanis* personne ne m'a dit que vous me voulussiez faire mourir & quand on me l'auroit dit ie ne le croirois pas, & si ie le croyois ie ne voudrois pas m'en vanger, tu sçais que nous ne portons point d'armes,

wished to accept it, he would embrace it with them,—that, if he did otherwise, he would be jeered at. *Mak[h]eabichtichiou*, who was present, replied, “As for me, I am inclined to think that those of my nation will laugh at me for wishing to believe in God, but I ought not to be ashamed of doing right; if there are some persons who are against me, I shall perhaps find others who will be on my side.”

I forgot to say that this same barbarian, seeing how much the children loved to come to us to be instructed, had tried to divert them from it by a very wicked slander. He gave out that he had told me that the Savages were trying to poison me, and I answered that I would forestall them. On the same day that this rumor was spread among the cabins, Father de Quen and I, knowing nothing of it, [137] went to get the children. We were surprised to find that only three of them followed us, but attributed that to their play, in which we saw them much engrossed. After having instructed and sent away these three little ones, *Makheabichtichiou* came to us and said to me, “*Nikanis*, dost thou know what they are saying among our cabins?” “No,” I replied. “Didst thou come to our quarters to-day?” “Yes, we went there, my brother and I.” “Did you take away the children with you?” “No indeed, only three followed us.” “Do you know the reason?” “No.” “Here it is: it is whispered about that some one warned thee that the Savages intend to poison thee, and that thou saidst thou wouldst anticipate them,—whereupon the parents have forbidden their children to come to you.” I began to laugh when I heard this misrepresentation, and said to him, “*Ni-kanis*, no one has told me that you wanted to kill me,

que nous appaifons les differens qui s'esleuent, & parmy les François & parmy les Sauvages, ne te fouuiens tu pas des confeils que ie t'ay donné de prier Dieu pour ton ennemy, qui te vouloit mettre à mort, t'asseurant [138] que celuy qui à tout fait prenoit la deffence de l'innocent. Ne fçay tu pas que ie t'ay dit cent fois que Dieu defendoit non feulement de tuër mais de vouloir tuër & qu'il voioit auffi bien les penſees qu'il entendoit les paroles. Sçache que celuy qui a ſemé cette graine de diſcorde eſt faſché de ce que ie t'aime & tous tes gens.

Tout ce que tu dis eſt veritable me reſpondit-il, ie n'ay rien creu de toutes ces impoſtures, ie te prie Ni-Kanis ne penſe point, me diſoit-il, que les Sauvages qui ſont avec moy te veulent du mal. Tu verras maintenant comme ils ſe fient en vous autres. Veux tu que ie face venir les petits ou les grands tout maintenant? Non pas luy repliquay-ie, il eſt trop tard, demain nous continuerons l'inſtruction de la ieuneſſe. Ils ne manqueront pas dit il, de te venir voir: mais comme tu vois qu'il y a des meſchans parmy nous, ie te prie ne crois point aiſément aux faux bruits. On te rapportera pluſieurs choſes de moy-meſme, ſi tu y adiouſte foy tu me haïras & ne m'inſtruiras plus. Je diſ bien dauantage comme vous commencez à entendre noſtre langue, ne rapportez a voſtre Capitaine & aux François ce que vous pourrez entendre de faſcheux dans nos cabanes, cela engendreroit [139] du diſcord entre les deux nations. Vous auez de l'eſprit vous autres pour ſçauoir ce qu'il faut dire, & ce qu'il faut taire. Ce pauvre homme tout Sauvage qu'il eſt à vn bon ſens, pleut a Dieu qu'il fut vn peu plus humble qu'il n'eſt, la foy ne tarderoit

and if they should I would not believe it; and if I did believe it, I would not avenge myself for it. Thou knowest that we do not carry arms, that we try to settle any differences which may arise, both among the French and the Savages. Dost thou not remember the advice I gave thee to pray to God for thine enemy who wished to put thee to death, assuring thee [138] that he who has made all took upon himself the defense of the innocent? Dost thou not know that I have told thee a hundred times that God forbade us not only to kill, but even not to wish to kill, and that he saw the thoughts as well as heard the words? Know that he who has sown this seed of discord is angry because I love thee and all thy people."

"All that thou sayest is true," he answered, "I have not believed these false reports in the least; I pray thee, Nikanis," he said to me, "do not think the Savages who are with me wish thee any harm. Thou wilt see now how much confidence they have in all of you. Dost thou wish me to have the little ones or the grown people come immediately?" "No," I replied to him, "it is too late, to-morrow we will continue the instruction of the children." "They will not fail," said he, "to come to thee; but, as thou seest there are bad ones among us, I beg thee not to readily believe in false reports. They will report many bad things to thee about me; if thou give them credit, thou wilt hate me and no longer teach me. I say still more; as you are beginning to understand our language, do not report to your Captain and to the French what annoying remarks you may hear in our cabins, for that would produce [139] discord between the two nations. You

pas à prendre racine dans son ame car il est assez instruit.

Nous aiant quitté il s'en alla faire vn cry public par leurs cabanes, fuiuant leur coustume quand ils veulent donner quelque aduertissement general, il crioit à pleine teste se pourmenant à l'entour de leurs loges. Ecoutez ô hommes, ne croiez point les faux bruits qu'on a fait courir parmy nous, ne craignez point que le Pere nous face du mal, n'est-ce pas luy qui nous enseigne qu'il ne faut point tuër, & que celuy qui a tout fait, prend vengeance des meurtriers, il est homme cōme nous, il craint aussi bien que nous celuy qui mesure & qui regle tout. Et vous ieunesse ne manquez pas de l'aller demain voir pour vous faire instruire, ce qu'il vous dit est bon escoutez-le. Ces pauvres enfans vindrēt le lendemain en bon nombre à l'ordinaire. Mais nous nous estōnâmes aiant appris cette nouvelle cōme ces trois enfãs déjà assez grâds n'auoiēt pas laissé de nous fuiure [140] le iour precedent; nonobstant la deffence de leurs parens & la menace qu'on les feroit mourir. Pour ce grand fumeur de calomnies il a si peu de credit, qu'il ne nous épouuante guere, son propre fils mesme en fait fort peu d'estat, à ce que m'a dit le sieur Oliuier, iusques là qu'il luy dit vn iour, ie ne sçaurois demeurer avec toy, pource que n'ayant point d'esprit tu veux neantmoins faire du Capitaine: c'est pourquoy on se mocque de toy, & i'en reçois de la confusion. Si tu veux que ie demeure avec toy, quitte cette vanité d'estre Capitaine, puis que tu n'as ny discours, ny conduite. En effet i'ay entendu plusieurs de sa bande se mocquer de luy.

Nous auons eu vne autre prise avec vn forcier nom-

have intelligence enough, you Frenchmen, to know what ought to be said, and what ought to be left unsaid." This poor man, all Savage as he is, has very good sense. Would to God that he were a little more humble than he is; the faith would not be long in taking root in his soul, for he is sufficiently instructed.

When he left us, he went to cry aloud among their cabins, according to their custom when they wish to make some public announcement; he cried in a loud voice, walking around their houses: "Listen, O men! Do not believe the false reports that have been spread among us, do not fear that the Father will do us harm; is it not he who teaches us that we must not kill, and that he who has made all takes vengeance on murderers? He is a man as we are; he fears, like us, him who measures and rules all things. And you, children, do not fail to visit him to-morrow, that you may be instructed; what he says is good, listen to him." These poor children came the next day in goodly numbers, as usual. But we were quite astonished, after learning this news, that those three children, already nearly grown, had not failed to follow us [140] the day before, notwithstanding the prohibition of their parents, and the threat that they would be killed. As for this great sower of calumnies, he has so little influence that he does not frighten us much. Even his own son does not have much respect for him, according to what sieur Olivier told me, he even went so far as to say to him one day, "I cannot live with thee, for, although thou hast no sense, thou wishest to act the Captain; this is why they make fun of thee, and I am humiliated by it. If thou wish me to live with thee, give up this vain idea of being a Captain, since thou hast

mé Pigarouïch, celui-cy estoit au quartier de *Mak[h]eabichtichiou* & comme il le haïffoit à mort, voyant qu'il entroit en credit aupres des François, il en estoit jaloux, auffi bien que cét autre pretendu Capitaine, & à mon aduis, ce qui l'anima encor fut qu'il apprit que nous nous mocquions de ses fortileges, & que nous affûrions *Mak[h]eabichtichiou*, que son ennemy ne luy pourroit rien faire s'il se confioit en Dieu. Estant donc certain iour venu avec les hommes pour conferer des points de nostre creance, & de [141] la vanité de la leur, *Mak[h]eabichtichiou* dit tout haut parlant le premier, que ce que i'auois dit estoit bon, & qu'il vouloit quitter leur façons de faire pour prendre les nostres, le forcier là dessus prend la parole, & s'adressant à moy me dit. Pere le Jeune ie parleray à mon tour, sçache donc que quoy qu'il en soit de vostre creance, qu'il y a cinq choses que ie ne veux point quitter, l'amour enuers les femmes, la creance à nos songes, les festins à tout manger, le desir de tuër des Hiroquois, croire aux forciers, & leur faire festin iusques au creuer. Voila dit-il, ce que nous ne quitterons iamais. Le sieur Oliuier m'expliqua tout cela, car ce Sauvage a la parole & l'accent tout à fait Algonquin; ayant oüy ce discours de cheual & de mulet, ie luy respondis en cette forte.

Pour les femmes il t'est permis d'en tenir vne apres de toy, n'ayant qu'un corps tu n'as besoing que d'une femme, & comme tu ne voudrois pas qu'on desbauchast la tienne, auffi ne t'est-il pas permis de toucher à celles des autres. Il repliqua qu'il ne laisseroit pas de le faire s'il pouuoit: ie repliquay que si ce desordre estoit parmy eux, qu'ils n'estoient pas asseurés de leurs enfans, tu pense quelquefois carresser

neither the ability to make speeches nor to be a leader." In fact, I have heard several of his band make fun of him.

We had another dispute with a sorcerer named Pigarouich. He was in the same district as *Mak[h]eabichtichiou*, and, as he had a deadly hatred for him, when he saw that he was on good terms with the French, he was jealous of him, as the other so-called Captain had been; and, in my opinion, what aroused him still more was that he heard that we ridiculed his sorceries, and that we assured *Mak[h]eabichtichiou* that his enemy could not harm him if he trusted in God. Now having come one day with the men, to confer about the points of our belief, and [141] the vanity of theirs, *Mak[h]eabichtichiou*, speaking first, said boldly that what I had told them was good, and that he intended to give up their customs and adopt ours. The sorcerer, thereupon beginning to speak and addressing me, said, "Father le Jeune, I will speak in my turn. Know, then, that whatever there may be in your belief, there are five things that I will not give up,—the love for women, the belief in our dreams, the eat-all feasts, the desire to kill the Hiroquois, the belief in sorcerers, and making feasts for them even to bursting. Those are the things," said he, "that we will never abandon." Sieur Olivier explained all this to me, for the language and the accent of this Savage are altogether Algonquin. Having heard this horse-and-mule speech, I answered it in this way:

"As to women, thou art permitted to keep one with thee; having only one body, thou hast need of only one woman; and as thou wouldst not like to have other men debauch thine, so it is not permitted thee to touch theirs." He replied that he would not

ton fils, mais tu te [142] te trompe, tu carresse le fils d'un autre. Car si tu es meschant comme tu dis, les autres te paient en même monnoye & ainsi il ne a qu'une confusion de chiens parmy vous. Il demeura tout confus, & les autres se mocquerent de luy.

Pour les songes ie luy demanday s'il tiendroit son Pere au cas qu'il eust songé qu'il le deult faire? le diable se melle la nuit dans vos imaginations, & si vous luy obeyffez il vous fera les plus meschans du monde. L'adjoustai plusieurs autres choses.

Quant, aux festins à tout manger ie luy dis, que les demons estoient bien aises de les faire creuer pour les faire mourir au plustost; que Dieu, au contraire desirant qu'ils vescuissent long-temps, defendoit ces excez qui ruinoient leur santé, les autres trouuerent cette responce tres-bonne. Pour ce qui concerne les Hiroquois puis que vous auez guerre avec eux tñie les tous si tu peux. Quant aux forciers puis que vous voyez tous les iours qu'ils ne scauroiēt guerir aucun malade avec leurs tambours, & autres badineries, si vous auez de l'esprit, vous quitteres tout cela. Ie m'estendis dauantage, mais ie ferois trop long si ie voulois tout rapporter. Pour conclusion ie leur declarai qu'il y auoit deux vies, l'une bien courte, & l'autre bien longue, & que la [143] longue feroit tres-heureuse où tres-malheureuse. Qu'il pouuoit maintenant choisir celle qui luy agreoit dauantage. il repliqua qu'il aimoit seulement la vie qu'il auoit en ce monde. Le sieur Oliuier luy dit, & moy i'ayme l'autre. Si on te presentoit luy dit-il deux robes une meschante qui ne deult plus durer que trois iour, & une belle toute neufue qui peut durer plusieurs années, laquelle prendrois tu des deux? sans doute tu pren-

fail to do it if he could. I rejoined that, if this licentiousness existed among them, they could not be sure of their own children,—“Thou thinkest sometimes that thou art caressing thy son, but thou [142] art mistaken, thou caressest the son of another. For if thou be as bad as thou sayest, the others pay thee in the same coin, and thus there is the same confusion among you that there is among dogs.” He was very much embarrassed, and the others laughed at him.

As for dreams, I asked him if he would kill his Father, in case he dreamed that he was to do it. “The devil meddles with your imaginations in the night; and, if you obey him, he will make you the most wicked people in the world.” I added several other things.

In regard to the eat-all feasts, I told him that the demons were glad to have them burst, so as to kill them all the sooner; that God, on the contrary, wishing them to live a long time, prohibited these excesses which ruined their health. The others considered this a very good answer. “As for the Hiroquois, since you are at war with them, kill them all, if thou can. As regards the sorcerers, since you will see every day that they cannot cure any sickness with their drums and other nonsense, if you have any sense you will give up all that.” I expatiated still more upon this subject, but it would take too long for me to report it all. In conclusion, I declared to them that there were two lives, one very short, and the other very long, and that the [143] long one would be very happy or very miserable,—that he could now choose the one which pleased him more. He replied that the only life he cared for was the life of this world. *Sieur Olivier* said to him, “And as for me, I care for the other. If some one

drois celle qui feroit de durée, & cependant tu aime dis tu vne vie qui t'efchappe tous les iours & que tu perdras peut-estre dans peu de temps, & tu meſpriſe la vie future qui doit durer à iamais.


Vn autre Sauuage de la compagnie parlant apres dit, qu'ils n'eſtoient point de l'aduis de cét hōme, mais qu'ils trouuoient bō ce qu'on leur auoit enſeigné. Et quelques iours apres deux où trois nous venans voir en particulier nous dirent que nous tinſſions bon contre ce forcier, qu'on le craignoit dans les cabanes, & qu'il nous vouloit tenir teſte. Nous ne manquafmes pas de l'attaquer. Nous eſtant venu voir vne autrefois, & nous aiant dit que dans peu de iours il deuoit conſulter *Ka-Khichigou KhetiKhi* ceux qui font le iour. Dans mes relations i'ay appellé ceux qu'ils inuoquent dans leurs tabernacles *Khichikouekhi*, que i'interpretois genies [144] du iour. Il me ſemble que ie les entendois nommer ainſi, mais ce forcier & ſes gens les nomment du mot que ie viens de dire, ou d'un autre approchant, qui ſignifie ceux qui font le iour; m'ayant donc dit qu'il vouloit conſulter ces demons, ie luy repliquay qu'il trompoit ſes gens, leur faiſant croire que ces beaux faifeurs du iour, mouuoient ſon tabernacle, & cependant que c'eſtoit luy, il me demanda ſi ie voulois gager contre luy, que ſon tabernacle trembleroit encor que luy ny autres ne le touchaſſent point. Je me mettray diſoit-il, tout couché au fond de mon tabernacle, ie feray fortir dehors mes bras & mes jambes, & neantmoins tu le verras trembler avec fureur. J'accepte la gageure, & mets au triple de ce qu'il diſoit. Les Sauuages ſe rejoüiſſoient fort de cette diſpute, les vns me diſoient tu perdras, les autres diſoient non, il gagera, car il eſt plus

presented thee two robes,"—said he to him, "an old one which could not last more than three days, and a fine new one which might last several years,—which of the two wouldst thou take? Doubtless thou wouldst take that one which would last; and yet thou sayest that thou lovest a life which is slipping away from thee every day, and that thou wilt lose, perhaps, in a short time, and thou despisest the future life which is to endure forever."

Another Savage of the company, speaking afterwards, said that they were not of the opinion of this man, but that they approved of what had been taught them. And, a few days later, two or three of them, coming to see us privately, told us that we should hold out firmly against this sorcerer, that he was feared in the cabins, and that he would oppose us. We did not fail to attack him. Another time, when he came to see us, he informed us that in a few days he should consult *Ka-Khichigou Khetikhi*, those who make the light. In my relations I have called those whom they invoke in their little tents *Khichikouekhi*, which I interpreted "genii [144] of light," for it seemed to me I had heard them called so; but this sorcerer and his people call them by the name I have just mentioned, or by another one almost like it, which signifies "those who make the light." Now having told me that he intended to consult these demons, I replied to him that he was deceiving his people in making them think that these fine "makers of the light" were moving his tent, when it was he. He asked me if I would bet with him that his tent would move, although neither he nor any one else should touch it. "I will lie down flat upon the floor of my tent," said he, "I will stretch my arms and my legs outside, and yet thou wilt see it shake vio-

grand forcier que *Pigarouich*. Je leur dis que ie ne voulois tirer aucun gain de cette gageure, que ie leur donnois ce que le forcier auroit perdu, cela les animoit fort, ils se mettoient tous d'un costé. M'adressant donc au forcier ie luy dis prends garde à ce que tu fais, car si c'est toy qui meut tō tabernacle, ie couperay en un momēt tous les liēs qui le tiēnēt en estat & ie te ferai paroistre [145] imposteur: si c'est quelque esprit ou quelque vent comme tu dis, sçache que c'est le diable. Or le Diable nous craint, si c'est luy ie luy parleray fortement, ie le tanceray & le contraindray de confesser son impuissance contre ceux qui croient en Dieu, & luy feray auoier qu'il vous trompe. Or se voyant gauffé s'il entre en fureur, & s'il te tuē, qu'on ne s'en prenne pas à nous autres: s'il fort & s'il bat ceux qui l'auront appellé, n'en rejettez pas la cause sur nous, car vous verrez que nous le deffierōs de nous aborder, & qu'il ne pourra pas pource que Dieu nous protege. En effect i'auois dessein de me seruir d'une espee deormais, & ie craignois que Dieu ne permist au Demon de faire mal à ces infideles & mescreans, & qu'ils ne creussent que cela se fist à nostre sollicitation. Quand ce pauvre homme entendit cela il eut peur, il fit neantmoins bonne mine: mais changeant de discours il me dit, veux-tu gager que ie te mettray un baston de Porcelaine dans la main, tu le verras, tu le toucheras, tu l'enfermeras dans ta main, puis venant à l'ouurir tu ne le trouueras plus. S'en est fait, luy di-je, j'accepte la gageure, car si c'est toy qui doie retirer ce baston tu feras bien subtil si tu me trompe: si c'est le Diable, il a peur de ceux qui se confient en Dieu. Il ne [146] me touchera point, mais peut-estre t'espouftera t'il

lently." I accepted the wager, and put up three times as much as he suggested. The Savages enjoyed this dispute very much, some saying to me, "Thou wilt lose," the others declaring, "No, he will win, for he is a greater sorcerer than *Pigarouich*." I told them that I did not wish to derive any gain from this wager, that I gave them the share the sorcerer would lose; this excited them very much, and they placed themselves all on one side. Then addressing myself to the sorcerer, I said to him, "Be careful what thou doest; for, if it is thou who movest thy tent, I will instantly cut all the cords which hold it in place and I will show thee [145] to be an impostor. If it be some spirit or the wind, as thou sayest, know that it is the devil. Now the Devil fears us, and, if it is he, I shall speak to him severely,—I shall chide him, and shall force him to confess his impotence against those who believe in God; and I shall make him confess that he is deceiving you. Now when he sees himself ridiculed, if he gets into a fury, and if he kills thee, do not lay the blame upon us; if he goes out and strikes those who shall have called him, do not reproach us for it, for you will see that we will defy him to approach us, and that he will not be able to do it, because God protects us." In fact I had intended to hold this over them as a sword hereafter,¹⁸ and I feared that God would permit the Demon to do harm to these infidels and skeptics, and they would believe nothing else than that it had been done at our instigation. When the poor man heard this, he was afraid, though he preserved a bold front; but changing the subject, he said to me, "Wilt thou bet that I cannot put a stick of Porcelain in thy hand, which thou wilt see and touch and close in thy hand,—



bien ferré: Mon pauvre forcier ferrant les espauls eust bien voulu retirer son espingle du jeu, comme on dit, mais ie le pressois fort, & m'adressant à ses gens, vous voyez comme il vous abuse, il n'oferoit gager, pressez-le vous autres, afin que vous reconnoissiez ses fourbes & ses tromperies: luy voyant cela me donna heure au lendemain. I'en donne incontinent aduis au sieur Oliuier, & le priant de se trouver avec le P. de Quen & moy, & quelques François que nous aurions pris pour estre tesmoins du fait. Le lendemain i'attendois qu'on nous vint appeller selon que nous auions conuenu, mais au contraire on nous vint dire que le forcier s'en estoit allé dès le point du iour à la chasse au lievre, qui n'est icy la chasse que des ieunes garçons. Ses gens disoient entr'eux qu'il auoit eu peur, qu'il n'auoit point de courage, les vns s'en estonnoient admirans nostre creance: les autres disoient que les François estoient plus grands forciers qu'eux. Il est vray qu'ils nomment ces gens-là Man[i]touisiouekhi, c'est à dire qui ont cognoissance avec le Manitou, avec celuy qui est superieur aux hommes, appliquans le nom de Manitou tantost à Dieu, tantost au diable.


[147] Quelques iours s'estans escoulez, ce forcier tascha de me venir trouver en particulier: ie ferois trop long de rapporter icy comme il s'efforça doucement de me gagner, ie laisseray vne partie de ces choses pour le Iournal. Comme il estoit avec nous, plusieurs Sauvages entrèrent, ie voulu les remettre sur ce qui s'estoit passé: il me tira par la robbe, & me pria secretement de quitter ce discours, ie luy obey en ce point: mais ie l'estourdy & ses compagnons, par ce que ie vay dire; ie pris vne feuille de papier, &

then, upon opening it, thou wilt no longer find it there?" "Done," said I, "I will accept the bet, for it is thou who must take away this stick, and thou wilt be sly indeed if thou deceivest me; if it be the Devil, he is afraid of those who believe in God. He [146] will not touch me, but perhaps he will give thee a close dusting." My poor sorcerer, shrugging his shoulders, would have been very glad to withdraw his pin from the game, as the saying is, but I urged him strongly, and, addressing myself to his people, said, "You see how he deludes you; he would not dare to take up the bet; do you urge him, so that you may discover his frauds and his deceits." When he perceived this, he appointed an hour for the next day. I immediately informed sieur Olivier of it, and requested him to be there with Father de Quen and me, and some Frenchmen, whom we would take along as witnesses of the affair. The next day, I waited for them to come and summon us, as we had arranged; but, on the contrary, they came to tell us that the sorcerer had gone off at daybreak to hunt hares, which is here the sport only of young boys. His people said among themselves that he was afraid, that he had no courage; some of them were astonished, and wondered at our belief; others said the French were greater sorcerers than they were. In truth they name such people Man[i]tousiouekhi, meaning, "those who are acquainted with the Manitou, with him who is superior to men," applying the name Manitou now to God and now to the devil.

[147] Some days having elapsed, this sorcerer tried to come and see me privately; it would take me too long to relate here how he tried to win me by gentle means,—I will leave a part of these things for the

ie leur fis tenir par les quatre coins, puis ayant mis par deffus quelques aiguilles, ie passois doucement ma main par deffous, tenant entre mes doigts vne petite pierre d'aymant: Ces aiguilles attirees par ceste pierre, alloient & venoient, auançoient ou reculoient selon le mouuemēt de ma main: cela les estōna voyās courir & tourner ces aiguilles sans qu'on les touchast. Les voyant dans l'estonnemēt ie dy au forcier qu'il en fist autant; il respondit par les yeux me regardant sans dire mot: ie leur declaray que cela se faisoit naturellement, que ie ne me seruois point du diable pour le faire, & que c'estoit vne chose meschante de s'en seruir: Qu'en France on mettoit à mort tous les Sorciers & Magiciens, quand [148] on les pouuoit descourir; que le malin esprit ne faisoit iamais plaisir à personne, qu'il s'efforçoit au commencement de couvrir sa malice, mais qu'en fin il trompoit ceux qui auoyent recours à luy. Pour toy Pigarouich, di-ie au Sorcier, si tu veux croire mon conseil tu ne consulteras iamais les Demons, ce sont des menteurs. Ils te disent que se sont eux qui font le iour, c'est vne imposture: c'est Dieu qui a fait le iour creant le Soleil: apres que ces Demons t'auront bien fait faire du mal aux autres, ils te tueront & t'entraîneront dans les flammes. Pense à ce que ie te dis: Il me respondit qu'il nous viendrait voir. Il y est venu en effect, & nous a proposé quelques questions que ie vay deduire.

Journal. While he was with us, several Savages entered, and I wished to remind them of what had occurred; he pulled my gown, and begged me in a whisper to drop that subject. I obeyed him on this particular, but I dumbfounded him and his companions by what I am going to relate. I took a sheet of paper, and made them hold it by the four corners; then, having placed upon it some needles, I slowly passed my hand over it, holding between my fingers a little lodestone. The needles, attracted by this stone, went and came, advanced and retreated, according to the movement of my hand. They were astonished at seeing these needles run and turn about, without any one touching them. Seeing their amazement, I told the sorcerer that he should do the same; he answered by staring at me, without saying a word. I explained to them that this was a natural phenomenon, that I did not avail myself of the devil, in order to do it, and that it was a wicked thing to use his help; that in France they put Sorcerers and Magicians to death, when [148] they could be discovered; that the evil spirit never did any one any good; that in the beginning he tried to cover up his malice, but in the end he deceived those who had recourse to him. "As for thee, Pigarouich," said I to the Sorcerer, "if thou wilt take my advice, thou wilt never consult the Demons, they are liars. They tell thee it is they who make the light; this is an imposition, for it is God who makes the light by creating the Sun. After these Demons shall have caused thee to do much harm to others, they will kill thee and drag thee into the flames. Think on what I tell thee." He answered that he would come and see us. He did indeed come, and proposed to us some questions which I am going to explain.



[149] CHAPITRE IX.

QUELQUES ENTRETIENS AVEC LE SORCIER SUSDIT.

CET homme ayant veu que nous luy faisions teste, que fouuent nous le deffions d'exercer les charmes contre nous: que nous nous mocquions mesme du Manitou qu'ils redoutent comme la mort: Que nous difions hautement que les Sorciers n'auoyent aucun pouuoir que celuy que le Dieu des Chrestiens leur permet, & que tous ceux qui croient en luy ne les deuoyent pas craindre, commença comme ie m' imagine, à nous tenir plus grands Sorciers que luy. Il me vint voir en secret, & me propofa diuerfes questions grandement ridicules.

Eftant donc feul en nostre maifon, il me dit, ie te veux raconter ce que ie fay: fi tu l'improuue ie le quitteray, car ie veux croire en celuy qui a tout fait. Je fay des feftins aufquels il faut tout manger. Je chante fort pendant ces feftins. Je croy à mes fonges, ie les [150] interprete, comme auffi les fonges des autres: Je chante & ie bats mon Tambour pour eftre heureux à la chaffe & pour guerir les malades: Je consulte ceux qui ont fait le Iour. Je tuë les hommes avec mes forts, & avec mes inuentions ie prend des robbes, & d'autres prefens pour la guerifon des malades: i'ordonne qu'on en donne auffi aux malades, dy moy ce que tu trouue de mauuais en tout cela. Je luy refutay tous ces articles par bonnes raifons le mieux qu'il me fut poffible.

[149] CHAPTER IX.

SOME INTERVIEWS WITH THE AFORESAID SORCERER.

THIS man,—having seen that we are holding our own against him, that we often defied him to exercise his charms upon us; that we even ridiculed the Manitou, whom they fear as they do death; that we were saying boldly that the Sorcerers had no power outside of that which the God of the Christians grants them, and that all those who believe in him ought not to fear,—began, I imagine, to consider us greater Sorcerers than himself. He came to see me secretly, and proposed to me divers questions ridiculous in the extreme.

Being, then, alone with me in our house, he said, “ I am going to tell thee what I do; if thou dost not approve of it I will give it up, for I wish to believe in him who has made all. I give feasts at which all must be eaten, I sing loudly during these feasts; I believe in my dreams,—I [150] interpret them, and also the dreams of others; I sing and beat my Drum, in order to be lucky in the chase and to cure sickness; I consult those who have made the Light; I kill men by my sorceries and with my contrivances; I take robes and other gifts for curing the sick; I order that these should also be given to the sick themselves. Tell me, what dost thou find bad in all that?” I refuted all these points by good arguments, the best I could conjure up.

Another time, he told me that during their epi-

Vne autre fois il me dit que durant leur mortalité, il y a trois ou quatre ans, qu'estant presque à l'agonie comme les autres, il auoit veu en songe vne Maison faite comme la nostre, dans laquelle il y auoit des Images comme celles qu'il voyoit chez nous: & qu'après ce songe il guerit, & depuis autant de fois qu'il s'est trouué malade, s'il a peu auoir le mesme songe, qu'il n'a point retardé à recouurer la fanté: hé bien, me fit-il, cela n'est-il pas bon? Je prins peine de luy descouurir la vanité de leurs refueries.

Il me dit vn autre iour, que pour deuenir forcier, c'est à dire pour auoir communication avec le Manitou, & estre heureux [151] aux songes. Il auoit jeuné cinq iours & cinq nuicts, sans boire ny manger, retiré dans vne petite cabanne au milieu des bois.

Comme ie l'auois repris de ses lubricitez, il me proposa quelques cas de Conscience: tu dis, me faisoit-il, que Dieu deffend la pluralité des femmes: hé bien, pour le contenter ie n'en auray qu'une à mes costez: Mais y aura il du mal d'en aller chercher d'autres que ie ne tiendray point pour femmes? Je luy reparty, voudrois-tu bien que quelqu'un vint defbaucher ta femme ou ta fille? Non pas, respond-il: Tu vois donc bien que c'est mal fait de solliciter à mal les femmes ou filles d'autrui.

Cela est vray, me fit-il: mais si les femmes me recherchent, feray-ie mal de condescendre à leur desir? Si ta femme ou ta fille recherchoyent quelque homme pour se prostituër, feroient elles bien? Non ce n'est pas bien fait: donc les femmes qui te recherchent font mal? Il est vray, elles n'ont point d'esprit, respond-il: si elles font mal de te demander vne chose illicite, aufsi fais tu mal de leur accorder, tu as raison, répart-il, ie cognois bien ce que tu dis.

demic three or four years ago, he, being almost in the agony of death, like the others, had seen in a dream a House made like ours, in which were some Images like those he saw in our house; and that after this dream he recovered; and, since then, whenever he has been sick, if he could have the same dream, he quickly recovered his health. "Now then," he said to me, "is that not a good thing?" I took pains to show him the vanity of their dreams.

He told me another day that, in order to become a sorcerer,—that is, to have communication with the Manitou, and to be lucky [151] in dreams,—he had fasted five days and five nights, without drinking or eating, isolated in a little cabin in the midst of the woods.

As I had reprimanded him for his lusts, he proposed certain questions of Conscience to me. "Thou sayest," he said, "that God prohibits a plurality of wives; well, then, to satisfy him I will only have one with me; but will there be any harm in going to seek others, whom I shall not take as wives?" I answered him, "Dost thou wish some one to come and debauch thy wife or thy daughter?" "No," said he. "Well, then, thou seest plainly it is an evil deed to solicit the wives and daughters of others."

"That is true," said he, "but, if the women seek me, shall I do wrong to yield to their desire?" "If thy wife or thy daughter were to seek some man with whom to prostitute herself, would she be doing right?" "No, that is not doing right." "Then the women who seek thee, are they doing wrong?" "Certainly, they have no sense," he replied. "If they do wrong to ask thee for an unlawful thing, thou also doest wrong to grant it to them." "Thou art right," said he, "I grant what thou sayest."

Il me demanda si en effect Makheabichtichiou [152] vouloit croire en Dieu: ie luy dy qu'il le disoit ainsi: au reste luy adjoustay-ie, on m'a dit que tu le voulois tuer par tes forts, donne t'en de garde, car maintenant qu'il veut croyre en celuy qui a tout fait, il est en sa protection: & le Diable ne luy pouuant faire aucun mal deschargeroit peut-estre sa colere sur toy. Pour Makheabichtichiou ie luy ay conseillé, non pas de te vouloir du mal, mais de prier Dieu qu'il te face sage & te face quitter tes sortileges: car nostre Dieu nous deffend de hayr personne, il prend luy-mesme la vengeance pour nous contre nos ennemis. Ce bon homme espouuanté fit incontinent la paix avec Makheabichtichiou, se promettans l'un l'autre en ma presence de s'entraymer & de se tenir comme freres. Depuis ce temps-là ce Sorcier se rendit plus curieux de sçavoir quelle estoit nostre doctrine. Il me fit diuerfes interrogations touchant la vie eternelle, touchant l'enfer, touchant la resurrection des corps, & se monstroit si attentif que i'en estois estonné. Il me promit qu'il prieroit Dieu en secret, il me faisoit dire quelque Oraison pour l'apprendre. Il m'assura qu'il ne consulteroit plus les Demons & qu'il s'abstiendrait des autres choses que ie luy auois deffendu. Il a [153] gardé cela tandis qu'il a esté nostre voisin: mais comme il est peu instruit, & que s'il a la foy c'est vne foy de crainte & tres-seruile, il oublie aisément ses promesses. Estant certain iour à la chasse, comme ils se trouuerent pressés de faim n'ayans rien pris: Makheabichtichiou dit aux Sauvages, vous sçauiez que le P. nous a dit que nous eussions recours à Dieu en nos necessitez, prions-le maintenant qu'il nous assiste: tous les autres se mirent à rire: ex-

He asked me if Makheabichtichiou did really [152] wish to believe in God. I told him that he said he did. "Moreover," I added, "I have been told that thou wishest to kill him by thy charms; be careful, for now that he is trying to believe in him who has made all, he is under his protection; and the Devil, not being able to do him any harm, may discharge his wrath upon thee. As to Makheabichtichiou, I have advised him not to wish thee any harm, but to pray God to make thee wise and to make thee give up thy sorceries; for our God forbids us to hate any one, he himself taking revenge for us upon our enemies." This simple man, greatly frightened, immediately made peace with Makheabichtichiou, each promising the other in my presence to love and treat the other as a brother. After that time this Sorcerer became more curious to know about our doctrine. He asked me various questions regarding the future life, hell, the resurrection of the body, and showed himself so attentive that I was astonished. He promised me he would pray to God in secret, and had me repeat a Prayer for him to learn. He assured me that he would no longer consult the Demons, and that he would refrain from other things I had prohibited. He [153] kept this up as long as he was our neighbor; but, as he is only slightly instructed, and as his faith, if he have any at all, is the faith of fear and servility, he easily forgets his promises. One day, in the hunt, when they were pressed by hunger, having captured nothing, Makheabichtichiou said to the Savages, "You know that the Father has told us to have recourse to God in our distress; let us pray him now to assist us." All the other Savages began to laugh except the Sorcerer, who did not oppose the

cepté le Sorcier qui ne contraria point la proposition faite de prier Dieu. Or pour le present ie ne fçay où est ce pauvre homme: c'est le malheur de ceste Nation, ie croy qu'ils font descendus de Cayn, ou de quelque autre errant comme luy.

proposition made to pray to God. Now for the present I do not know where this poor man is; this is the misfortune of this Nation, which I verily believe has descended from Cain, or from some other wanderer like him.

BIBLIOGRAPHICAL DATA: VOL. XI

XXVII-XXVIII

Brébeuf's two letters to the general of the order, here given, were both sent from Ihonatiria,—one without date, but bearing internal evidence of having been written in 1636, and the other dated May 20, 1637. The original manuscripts are in Latin, and preserved in the *MSS. Soc. Jes.* In 1858, Father Martin made copies thereof, and his apographs are now in the Archives of St. Mary's College, at Montreal; we follow the text of the Latin apographs, in the present issue, and our English translation is made therefrom. This is, so far as we are aware, the first publication of the letters in the language in which they were written.

Martin's French translations of his apographs are given in Carayon's *Première Mission*, pp. 163-166, and 157-162 respectively. Through a clerical error, Carayon gives 1638 (instead of 1636) as the date of our Doc. XXVII., thus throwing them out of true chronological sequence; we restore them to their proper places.

XXIX

The *Relation* of 1637 (Rouen, 1638) is, for convenience, styled Le Jeune's; but like many others of the series, it is a composite. The book contains three sections: the first (pp. 1-313) consisting of 309 pp., is Le Jeune's own *Relation*, as superior, dated on

board the ship *Sainte Marie* at Cap Rouge, August 31, 1637, and addressed to the provincial of the Jesuits, for the province of France; following this (pp. 314–336), is a letter of 23 pp., from Le Jeune to the provincial, dated Sept. 11, evidently sent in the same ship with the *Relation*, as a postscript; the third section, of 256 pp., separate pagination, is the annual Huron *Relation*, rendered to Le Jeune,—this time, signed by François Joseph le Mercier, and dated at Ihonattiria, June 21, 1637. Owing to the fact that Le Jeune's two contributions are continuously paged, they are classed by bibliographers as together constituting Part I. of the *Relation* of 1637; and the separately-paged Huron report as Part II. thereof.

For the text of this document, we have had recourse to the original printed *Relation* (first issue), in Lenox Library, which is usually designated as "H. 67," because described in Harris's *Notes*, no. 67.

Collation (H. 67): Title, with verso blank, 1 leaf; "Extraict du Priuilege du Roy" (dated Paris, Feb. 5, 1638), p. (1); "Approbation" by the provincial (dated Paris, Jan. 22, 1638), p. (1); "Table des Chapitres," pp. (2); introductory letter, Le Jeune to the provincial, pp. (4); text by Le Jeune (15 chaps.), pp. 1–313; "Dernière lettre dv P. Paul le Jeune," pp. 314–336; text by Le Mercier (Huron *Relation*, 7 chaps.), pp. 1–256 (separate pagination).—A folding wood-engraving, representing fireworks, appears between pp. 18 and 19 of Part I.

Peculiarities: The pagination is, in places, erratic: In Part I., p. 14 is mispaged 13; p. 182, mispaged 128; there are no pp. 193–196 in this part, signature "M" ending with p. 192, and signature "N" beginning with p. 197. The copy in Harvard College has p.

167 mispaged as 168, though in both issues in the Lenox Library the pagination, in this respect, is correct. In Part II. (the *Huron Relation*), p. 170 is mispaged 172. There are several errors in page references, in the Table des Chapitres, which will be found corrected within brackets, in the present issue. Signature "A" begins with p. 1 of the text — the preliminary matter is made up of the title, plus sig. "a" in four. Although Parts I. and II. are separately paged, the signatures of the volume form a continuous series, Part II. beginning with "Aa."

Harris's *Notes* (no. 68), and the Lenox Catalogue (p. 5) describe what is called a second issue. The title-page of the example in the Lenox Library is an entire reset; it reads line-for-line like H. 67, down to the ornament; in the place of the one reproduced in our facsimile, H. 68 presents "the monogram of Christ, surrounded by rays of light." The remainder of the title of the second issue is as follows:

A ROVEN, | Chez IEAN LE BOVLENGER. | *Et se vendent à Paris,* | Chez PIERRE DE BRESCHÉ, rue S. Eftienne | des Grecs à l'Image Saint Ioseph. | M. DC. XXXVIII. | *AVEC PRIVILEGE DV ROY.* |


Harris declares that the differences in title-page, between H. 67 and H. 68, are the only ones discoverable. The errors in pagination, both in Table and text, are identical; but we have discovered two typographical differences, in Part I., which are slight, but interesting: On p. 300, line 21, the word *tra cts*, in H. 67, appears with the "i" dropped out, while in H. 68 the defect is remedied to read *traicts*; on p. 304, last line, the *longt-emps* of H. 67 becomes *long-temps* in H. 68. Possibly other changes might be found, upon a line-for-line comparison. Harris

(no. 67) has omitted to indicate the parallel line-divisions between the seventh and eighth lines, after the word "Provincial." In no. 68 he has made a similar omission in the imprint, between the second and third lines, after "Bovlenger."

Apparently, the Rouen printer and dealer worked off a special edition for sale in Paris, with a fresh title-page giving the name of the dealer in the latter city—the home edition being H. 67, and the Paris edition H. 68. That the Rouen edition was the first, is evident from the typographical corrections above noted. Further, in the Rouen example in Lenox, there are numerous "bites" of the frisket, in printing; in the Paris example, in the same library, the impressions are all clear, showing that the frisket had by that time been adjusted.

A note in Lenox Catalogue, after the description of H. 68, says: "In the Bib. du Roi at Paris there was a copy having folio 1 of first part double. The title to Chap. i. was mil six cens trente sept—in the other trente six—the latter no doubt a mistake and intended to be cancelled."

Copies of this *Relation* are to be found in the Brown (H. 67), Lenox (both issues), Laval University at Quebec (both issues), and Harvard College (H. 67) libraries, and (H. 67) in the British Museum. Copies of the first issue (Rouen) have been sold or priced as follows: O'Callaghan (1882), no. 1216, brought \$20, and had cost him \$33.75 in gold; Harrassowitz (1882), no. 24, priced at 150 marks; Barlow (1889), no. 1277, sold for \$22.50; Dufossé (1892), priced at 300 francs. Copies of the second issue (Rouen et Paris) have been priced as follows: Leclerc (1878), no. 779, 200 francs; Dufossé (1891 and 1893), 225 and 300 francs.



NOTES TO VOL. XI

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 7).—*The grain that some call Turkish*: Indian corn, or maize (*Zea mays*, Linn.),—also known at that time as "Turkey wheat" or "Turkey corn" (from a vague notion that it originated in Turkey), and "Indian wheat" (*blé d'Inde*). The word "maize" is a form of the original Haytian name, *mahis* or *mahiz*. The early explorers found this grain under cultivation by the American aborigines, from Canada to Chile; and the Spaniards, soon after the discovery of America, introduced maize into Europe, whence it rapidly spread over the civilized world. There was long a controversy among scientific men over the question whether maize was of American or of Oriental origin: the former theory was advocated notably by Humboldt and De Candolle, and appears most probable.

Cartier describes the culture and use of this corn by the natives of Hochelaga, in his *Brief Récit* (Tross ed., 1863), fol. 23, 24. Champlain saw it everywhere along the North Atlantic coast; he is "the first who has left a record of its cultivation in New England, and of its preservation through the winter." He also noticed that the Indians made successive plantings thereof.—See his *Voyages* (Prince Soc.), vol. ii., pp. 64–66, 82, 121, 122. Cf. Smith's *Generall Historie of Virginia* (London, 1629; reprint, Richmond, Va., 1891), vol. i., p. 126.

On the preparation and use of maize as food, see vol. v. of this series, note 28; Champlain (*ut supra*), vol. ii., p. 123, and vol. iii., pp. 162–164; Smith's *Virginia* (*ut supra*), vol. i., p. 127; and Charlevoix's *Journ. Hist.*, pp. 331–333. It is estimated that a larger part of the human race is nourished by this grain than by any other except rice.

Columbus and Oviedo mention that the aborigines of the New World made from maize an intoxicating liquor, called *chicha*, which was also observed by Pickering in use in Peru (*Chron. Hist. of Plants*, pp. 610, 859). For further information regarding maize, see Salisbury's *History and Chemical Investigation of Maize* (Albany, 1849); Lundy's "Zea Maize," in *Phila. Numis. and Antiq. Soc. Proc.*, 25th anniv. (Phila., 1883), pp. 15–22; Carr's *Food of Amer. Inds.*, and *Mounds of Miss. Valley*.

2 (p. 17).—*Attignenonghac*: see vol. viii., note 23.

3 (p. 49).—The Knights Hospitallers of St. John (also called Knights of Rhodes, and Knights of Malta), a religious and military order, had its origin in the hospitals founded at Jerusalem (1048), by certain Italians, for the benefit of pilgrims thither; these hospitals were served by a confraternity, under one Gerard. After the capture of Jerusalem by the Crusaders, the Hospital brothers were joined by several Knights, one of whom, Raymond du Puy, became the head of the order upon Gerard's death (1118.) To their former duties of hospitality and the care of the sick was now added that of knighthood, in opposition to infidels—which latter soon predominated in the work of the order. Its constitutions, based on the Augustinian rule, were approved by Pope Calixtus II. (1120). During four centuries, this order won great renown and power from its brilliant achievements in the long and bloody struggle between the Christians and Saracens. The island of Rhodes was the headquarters of the Hospitallers, from 1310 until 1522, when they were defeated, after a long siege, and driven from the island. The emperor Charles V. having given them the island of Malta, they established themselves here, rendering Malta one of the strongest fortified places in the world. They held this island until 1798, when it was captured by Bonaparte; since then, the order has had but a nominal existence, its seat having been at Rome since 1834.—See McClintock and Strong's *Cyclop. of Bibl. Lit.*, vol. ix., pp. 246, 247.

4 (p. 49).—This seminary for Indian girls was founded by Madame de la Peltrie. Born at Alençon (1603), of a noble Norman family, Marie Madeleine de Chauvigny married a gentleman named De la Peltrie, but was left a childless widow at the age of twenty-two. Deeply religious and enthusiastic in temperament, she had, in early girlhood, desired to enter a convent; but the opposition of her family prevented such action. After the death of her husband, she engaged in works of piety and benevolence. Upon reading, in Le Jeune's *Relation* of 1635, his appeal for help in educating Indian girls, she determined to devote herself and her fortune to this cause,—making, during a severe illness, a vow to that effect. Commanded by her father to marry again, under pain of disinheritance, she contracted a nominal marriage with M. de Bernières-Louvigny, royal treasurer at Caen—a gentleman of wealth and great piety. Her father dying soon afterwards, she fulfilled her vow by sailing to Canada (May, 1639) with three Ursuline nuns, with whom she founded a convent of that order in Quebec. There they maintained a school for girls, in which they received both French and Indian children. Mother Marie of the Incarnation was superior of the convent, from its foundation until her death in 1672. Lands were as-

signed to the Ursulines, in the Jesuit seigniory of Notre Dame des Anges; but these were exchanged in 1646 for estates at Longue Pointe and on the Isle of Orleans.

Madame de la Peltrie remained at the Ursuline convent until 1642, when she joined the Montreal colony established in that year. Four years later, she was again in Quebec; the *Journ. des Jésuites* informs us that, on Nov. 21, 1646, she became a novice in the Ursuline order there. In their convent she died, Nov. 18, 1671; and her biography has been written by a nun of the order (Quebec, 1864, *ca.*).

5 (p. 49).—Le Jeune here refers to the school founded by René Rohault and his father (vol. vi., *note* 9; vol. viii., p. 227; vol. ix., *note* 32).

6 (p. 53).—*Madame the Princess*: Charlotte, princess of Condé (vol. ii., *note* 24). The piety of her son (vol. viii., *note* 13) is eulogized in the *Relation* of 1636 (vol. viii., p. 225).

7 (p. 59).—Concerning the Ursulines, see vol. v., *note* 3.

8 (p. 59).—Regarding the Hospital nuns, see vol. viii., *note* 64.

9 (p. 65).—For sketch of Nicolas Adam, see vol. viii., *note* 55.

10 (p. 69).—*Saucisson* (Eng. "sausage"): a bag filled with powder, attached to a rocket to increase the noise of its explosion.

11 (p. 69).—Jean Bourdon, a native of Normandy, a surveyor and engineer by occupation, came to Canada in 1634. He was a prominent and public-spirited citizen of his adopted land,—actively participating in its civil affairs, and in its defense against the hostile Iroquois. In Oct.—Nov., 1645, he was commandant at Three Rivers, between Champflour's departure for France and the arrival of the latter's successor. In July, 1647, he was elected procuror-syndic by the colonists; and in September, 1663, was appointed by the Sovereign Council "procuror-general for His Majesty." Later, he was a member of the Council. In 1650, 1660, and 1664 he made voyages to France,—apparently in the interests of the Quebec colony as well as his own. He was one of the commercial company of Tadoussac (vol. ix., *note* 4). Dying Jan. 12, 1668, he left a widow and six children. Of his four daughters, two became Ursuline and two Hospital nuns; Marguerite was one of the founders of the General Hospital of Quebec (1693), and Anne was a superior of the Ursulines. Mother Marie of the Incarnation writes (1668) in the highest praise of Bourdon's integrity and goodness, and of the piety and charity of his widow; both were warm friends of Mother Marie.

In 1646, Bourdon went with Isaac Jogues (vol. ix., *note* 41) on an embassy to the Iroquois. May 2, 1657, he undertook an expedition from Quebec, endeavoring to reach Hudson Bay by sea; but at 55° N. lat. he encountered so many icebergs that he could go no farther. His Huron guides were murdered by the Eskimos; and in August of that year he was compelled to return to Quebec. As

early as 1641, he sketched the first map of French Canada (vol. iv., *note* 38).

Bourdon early became a landed proprietor. In May, 1637, he was granted 50 arpents of woodland—a part of the tract known later as "the plains of Abraham;" this is the first Canadian concession which mentions the *Coutume de Paris*. Ten years later, he secured another estate, extending a half-league along the St. Lawrence; this and the above grant together constituted the fief Dautray. In March, 1646, the fief St. Francis was also granted to him jointly with Jean Le Sueur de St. Sauveur, a priest, who had come with Bourdon to Canada; this last was augmented (1653) by a part of the common lands formerly granted to the colony of Quebec, "in consideration of the expenditures made by the sieurs Bourdon and St. Sauveur upon their concessions for the protection of Quebec against the inroads of the Iroquois." In 1653, Bourdon obtained still another grant, that of Pointe aux Trembles.

12 (p. 69).—Jacques Gourdeau (born in 1614, says Sulte; but 1624, according to Tanguay), a native of Poitou, France, was in Quebec in March, 1637. In 1652, he there married Eléonore de Grandmaison, widow of sieur de Chavigny, who possessed several estates. Gourdeau and his wife lived in her house on the Isle of Orleans; and there he was assassinated (June 2, 1663) by a servant, who set fire to the house to conceal his crime. Gourdeau left to his widow four children.

13 (p. 87).—Beaupré and Cap de Tourmente are described in vol. ix., *note* 37. The seigniority of Beaupré was one of those assigned to Laval, first bishop of Canada.

14 (p. 123).—Pierre de la Porte, a native of Paris, was at Quebec in May, 1637—being mentioned, in the document describing Bourdon's first concession, as the possessor of lands between Quebec and Cap Rouge. He seems to have returned to Paris within a few years, for a daughter was there born to him who married, at Quebec (1665), François Génaple.

15 (p. 125).—For sketch of the Attikamègues, see vol. ix., *note* 20.

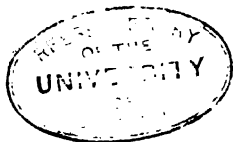
16 (p. 137).—Charles Raymbault, born Apr. 6, 1602, became a Jesuit novice at Rouen, Aug. 24, 1621. His studies were pursued there and at La Flèche and Bourges; and he gave instruction successively in the colleges of Rennes, Blois, and Amiens. From 1633 to 1637, he acted as procuror for the college of Rouen; in the latter year, being appointed agent for the Canada mission, he soon after departed for Quebec. In 1640, he was laboring with Buteux at Three Rivers; and in the autumn of that year was sent to the Huron country with Claude Pijart, that they might establish missions among the Algonkin tribes north of the Hurons. They began their

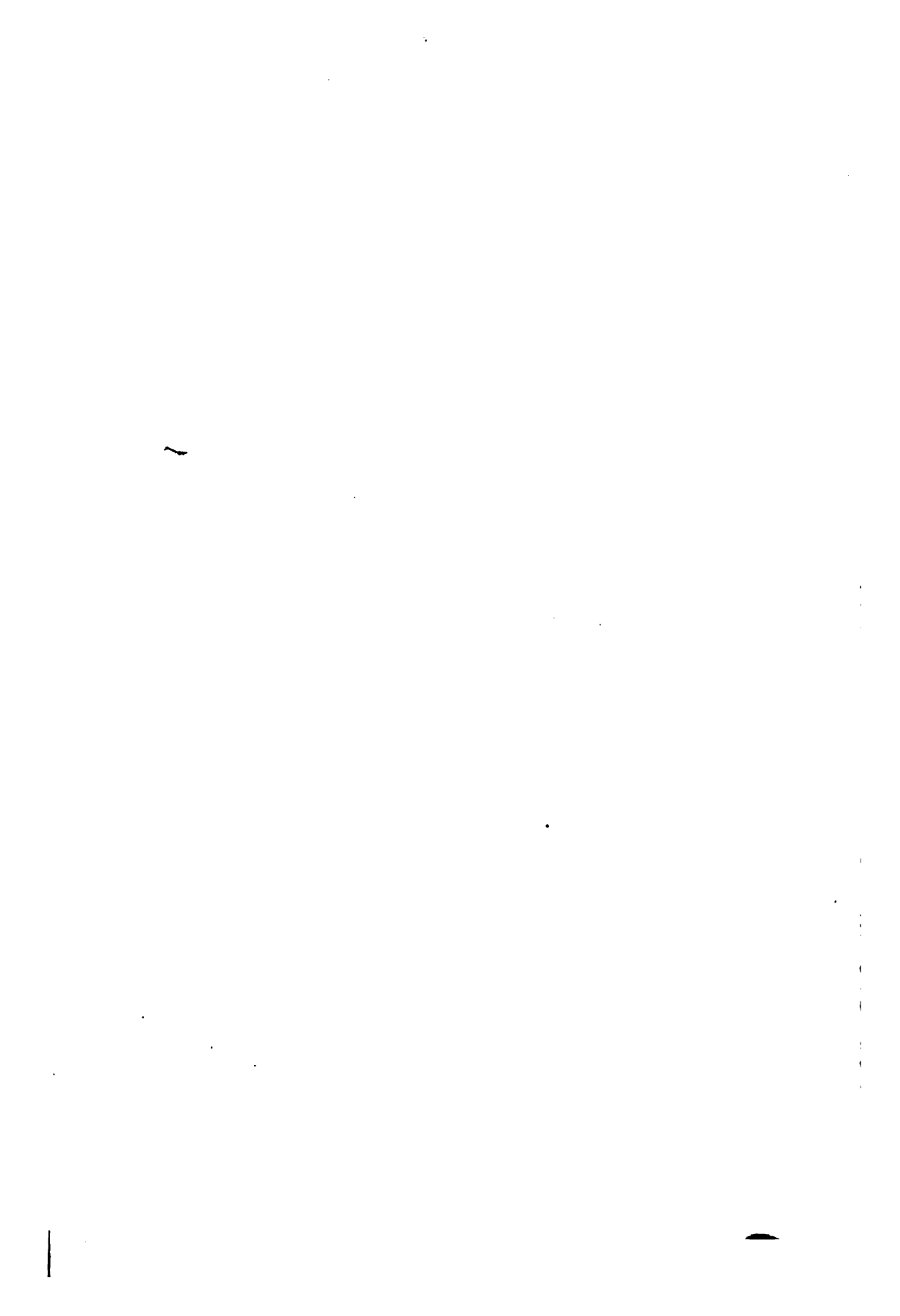
work, in November of that year, with the Nipissiriniens (vol. v., note 51), who, as Lalemant tells us (*Huron Relation* of 1641, chap. vii.), were accustomed to migrate southward on the approach of winter, to spend that season in the Huron territory. Having instructed these Algonkins during the winter at their encampment near Ste. Marie, the missionaries decided to follow them to their summer residence at Lake Nipissing, where they carried on the mission (named the Holy Ghost) to this tribe. Two years later, Pijart founded a second mission (St. Elizabeth), not far from Lake Simcoe, for the Algonkins of that region.

In September, 1641,—at a "feast of the dead," celebrated by the Nipissings, to which they invited their allies, and at which the Jesuits were also present,—the missionaries encountered certain savages of the Pauoitigoueihac tribe (known to the French as "Sauteurs," from their residence near the rapids of St. Mary's River, and in modern times as Ojibwas or Chippewas), who urged the "black gowns" to visit them at their homes. In accordance with this invitation, Raymbault and Jogues, with a small Huron escort, left Ste. Marie a few weeks later, and, after a voyage of 17 days through Lake Huron, reached the rapids where dwelt their Sauter friends—the location of the modern Sault Ste. Marie. Here they were cordially welcomed, and urged to remain and instruct the people; but this invitation they were obliged to decline, returning soon afterwards to the Huron mission. Immediately thereafter, Raymbault set out in a canoe, with René Menard, to rejoin his Nipissing disciples; but stormy and freezing weather compelled them to give up their voyage and return to Ste. Marie. The hardships of these expeditions enfeebled Raymbault's constitution, and he was obliged to descend to Quebec for proper care and food. There he remained, in an invalid condition, until his death, Oct. 22, 1642—the first Jesuit who died at Quebec. He had not a brilliant intellect, but was a man of practical judgment and good sense, and of intense, though calm, devotion to his missionary duties.

17 (p. 197).—Concerning intemperance among the Indians, see vol. vi., note 19.

18 (p. 257).—This sentence was erroneously printed in the original issue of this *Relation*; and Le Jeune himself thus corrects it at the close of his *Relation* of 1638: "The Relation of last year is full of errors. . . . In Chapter 8, at page 145—where some quarrel that I had with a sorcerer is in question—the Printer makes me, in place of employing exorcisms against the devil, use a sword. This is what I wrote in the original: 'In fact, I intended to employ a sort of exorcism;' the Printer made it: 'In fact, I intended to use a sword hereafter.'"





RETURN TO → CIRCULATION DEPARTMENT
202 Main Library

LOAN PERIOD 1	2	3
HOME USE		
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

Renewals and Recharges may be made 4 days prior to the due date.

Books may be Renewed by calling 642-3405.

DUE AS STAMPED BELOW

MAR 7 1987	SEP 13 1995	
AUTO. DISC. APR 29 '87	REC. MOFFITT APR 15 '96	
JAN 19 1993		
AUTO DISC CIRC NOV 30 '92		
	JUL 16 2000	
MAR 08 1995		
APR 05 1995		
CIRCULATION DEPT.		

FORM NO. DD6,

UNIVERSITY OF CALIFORNIA, BERKELEY
 BERKELEY, CA 94720



U.C. BERKELEY LIBRARIES



8001023217